MICHIGAN STATE COLLEGE

The CHRISTIAN CENTURY

A Journal of Religion

Who Are Jehovah's Witnesses?

By J. G. St. Clair Drake

Alternative to Pandemonium

By Edwin E. Aubrey

The Renunciation of Hatred

By D. Elton Trueblood

The Army Tries to Teach

By S. Stanfeld Sargent

Set Missions Free!

An Editorial

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In This Issue

D. Elton Trueblood

is professor of philosophy at Haverford college, Haverford, Pa., and one of the best known among the younger Quaker thinkers of America. Dr. Trueblood has contributed many articles to The Christian Century. Among those which many readers will remember were his essays on "The Poetic View of Life," which was published in 1929, on "Salvation by Sorghum," in 1930, on "A Philosophy in Action," in 1931, and on "The Courtesy of Jesus," published in the same year. A book, "The Essence of Spiritual Religion," is being published during the current month. Dr. Trueblood has recently accepted the professorship of the philosophy of religion at Stanford university, Palo Alto, Calif., where he will also serve as chaplain of the university. His removal from Haverford to Stanford is to occur about the first of June.

S. Stansfeld Sargent

has, as his article indicates, had intimate contacts with the work being carried on in large numbers of CCC camps. At present, however, he is an executive in the work of the Y.M.C.A. in Chicago.

J. G. St. Clair Drake

who writes of an American-born religious movement which is having difficulties with state authorities in nazi Germany and British Rhodesia, as well as in several states of the American union, is a research fellow on the faculty of Dillard university, New Orleans, La. He has made several important surveys of minority groups in American religious life.

Edwin E. Aubrey

is professor of theology in the divinity school of the University of Chicago, having come to this important post after spending several years as professor of religion at Vassar college. He is the author of "The Place of Definition in Religious Experience," "Religion in the Next Generation," "Present Theological Tendencies," and is a frequent contributor to American religious and theological journals.

The Christian Century

April 15, 1936

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Calendar of Coming Events

Apr. 15. Central Pennsylvania annual conference, Harrisburg, Pa.
Apr. 15. New Hampshire Methodist conference, Littleton, Mass.
Apr. 15, 16. Annual meeting editorial council of religious press, Wardman Park hotel, Washington, D. C.
Apr. 16. Newark annual conference, Newark, N. J.
Apr. 16. New York annual conference.
Apr. 16. Northern New York annual conference.
Apr. 16. Opening of Evangelical and Reformed leadership training school for Louisville and vicinity, Milton avenue church, Louisville, Ky.
Apr. 16. Troy annual conference, Saratoga Springs, N. Y.
Apr. 16, 17. South Pacific Baptist women's annual district meeting, Long Beach, Calif.
Apr. 18, 19. Illinois Baptist youth congress, high school auditorium, Alton, Ill.
Apr. 19. Chicago Sunday evening club; Harry Emerson Fosdick speaker.
Apr. 19, 20. Addresses under auspices of Massachusetts council of churches, Toyohiko Kagawa, Boston.
Apr. 20. Indianapolis Baptist association, spring meeting, Indianapolis.
Apr. 20. Spring meeting Presbyterian association, Indianapolis.
Apr. 20-23. Annual pastors' conference, Crozer seminary, Chester, Pa.
Apr. 21. Annual dinner Methodist social union, Chicago.
Apr. 22. Annual spring meeting board of bishops, Methodist Episcopal church, Pittsburgh, Pa.
Apr. 23, 24. Dr. Kagawa in Springfield and Connecticut valley.
Apr. 24. World conference on faith and order, American section, New York.
Apr. 26. Chicago Sunday evening club; M. H. Lichliter speaker.
Apr. 26. Interdenominational exchange of pulpits, Indianapolis, Ind.
Apr. 27. Philadelphia Methodist conference, south district, reception to new superintendent, Arch st. church, Philadelphia.
Apr. 27-29. Seventh annual missionary education institute, Third Christian church, Indianapolis, Ind.
Apr. 28. Central Baptist women's annual district meeting, Woodlawn church, Chicago, Ill.
Apr. 28. Annual session of Indiana board of Christian education, Evangelical church, Rochester, Ind.
Apr. 29, 30. Annual meeting world service commission of Methodist Episcopal church, Columbus, O.
Apr. 29-May 3. Evangelical annual session, Indiana conference, Rochester, Ind.
Apr. 29-May 5. Fourteenth national Y.W.C.A. convention, Colorado Springs, Colo.
May 1. Methodist general conference, Columbus, O.
May 1-3. Golden jubilee convention, Connecticut C. E., First Congregational church, New London, Conn.
May 3. Chicago Sunday evening club; Rufus M. Jones speaker.
May 4. Indianapolis ministers association, Roberts Park, Methodist church, Indianapolis.
May 4-10. National music week—church choral festival.
May 5, 6. Congregational Christian Indiana conference, Huntington, Ind.
May 5-7. Northern Baptist convention Rocky mountain district, Pueblo, Colo.
May 5-7. Northern Baptist women's annual convention, northwestern district, Grand Forks, N. Dak.
May 5-8. Northern Baptist state convention, First church, San Diego, Calif.

The
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EDITORIAL

IN Liverpool cathedral, a few days ago, the customary forms of Anglican prayer were modified by omitting the commendation of the plans of the ministers of the British state to the blessing of God. Canon Davey explained to the congregation that, in the judgment of the chapter, if the attention of the Almighty was to be called to the then current proposals of the government it could only be "with contrition and shame." (See fuller report of the incident in English correspondence, page 577.) It requires some courage for the clergy of a state church to refuse to bless the policies of the government. Asking a blessing upon the government and its ministers is one thing, but setting the sanction of the church upon their policies is something quite different. The ardent patriot who declared that he felt like doing at Liverpool what Henry II had done at Canterbury must have forgotten, for the moment, that out of that famous episode of "murder in the cathedral" the king emerged with a painful conscience and a badly damaged reputation that seven centuries have not been sufficient to rehabilitate, and that Thomas á Becket, struck down because he would not put the power of the church at the disposal of the monarch, emerged as a saint whose luster has increased during all those centuries. The secular power can punish or reward, but it cannot command or direct the blessing of God. Balaam's ass knew that long ago, but some have not learned it yet.

When a State Church Withholds Blessing

Austria Rearms in Spite of Saint Germain Treaty

TREATY-BREAKING is a very contagious disease. Germany caught it from the powers who broke their promise to disarm. Now Austria has caught it from Germany. The new law theoretically establishing universal military service "with or without arms" (because there are not arms enough to go around and because there is too much popular opposition to conscription) only completes the scrapping of the treaty of Saint Germain so far as it referred to the limitation of Austria's military establishment. By this treaty Austria agreed—under pressure, of course—to have no tanks, no military air force, no heavy artillery. She has them all, and has displayed them without reserve for months. She agreed to limit her army to 30,000 men. Forces in excess of that number have been called "police" or drilling societies or party bands. The new law renders liable to service all men from the age of eighteen to forty-two. Aside from the natural tendency of the Austrian government to throw off the restrictions imposed by the treaty for the same reasons that impelled Germany to disregard the limits of Versailles and Locarno, the most potent influence for Austrian armament has been the encouragement of Italy. It has been a perfectly open diplomatic secret for months that Mussolini, glad to have his ally strengthened against the still stronger potential enemy of them both to the north, had given to Austria the assurance of his support in this move. Two things can be predicted with reasonable confidence: there will be no spirited or meaningful protests from the other parties to the treaty of Saint Germain; and whatever protests there are will be disregarded.

Mr. Pegler Reports on the Lottery Industry

THAT useful journalist, Mr. Westbrook Pegler, has chosen the moment when agitation for the establishment of legalized lotteries in this country is at a new high to report on the actual condition of the lottery industry in Dublin, the home of its glory. In this country, Mrs. Oliver Harriman of New York, having done her bit to legalize the return of liquor, is now leading a campaign to legalize a return of lotteries. And the post office authorities have in some way got the curious idea that Mr. Alfred E. Smith, jr., son of New York's walking warrior, and his fellow promoters of the "Golden Stakes" contest have deluded themselves into believing that Mrs. Harriman's campaign has already succeeded. Quite a bit of sentiment seems to exist in favor of legalized lotteries as a means of solving the nation's budget problems. In the main, it is the same sentiment that backed repeal as the way to balance the federal budget. Before too many Americans swallow this stuff, however, it is to be hoped that they will read Mr. Pegler's reports on what's what at Dub-

lin. There the returns from the Irish sweepstakes are supposed to have put the hospitals on easy street, while solving the government's budgetary problems. All that seems to have been solved, however, has been the financial worries of the three promoters who started this sweepstakes five and a half years ago and have since received about two million dollars each as their "take." These three, named by Mr. Pegler, turn out to be a brother of England's leading bookmaker, an Irish politician and a Dublin gambler now deceased, whose estate continues to collect. As for the hospitals, their share—which is by now supposed to total $25,000,000—is "frozen in the Dublin banks," and the doctors are howling that they cannot get enough to give even ordinary care to hospital patients. The Irish Free State authorities, after Mr. Pegler's report was published, announced that a commission had been appointed to investigate the whole matter and make recommendations. Whatever the outcome, the fact seems clear that, with less than six years of life behind it, this Irish sweepstakes has managed to attach to itself the same suspicions that have always accompanied the lottery racket. Mrs. Harriman and her friends apparently forget that the lottery business had accumulated a history before it was thrown out of this country.

The Real Danger In Mongolia

DECLARATIONS from both Tokyo and Moscow that neither Japan nor Russia wants war, or expects it to come out of the border clashes which have been taking place in Mongolia, should be reassuring. But they are not. It may be true that the more responsible statesmen in both capitals honestly want to keep the peace, and will go to great lengths to do so. But it is not at all certain that the issue will be settled in Tokyo or Moscow; the decision may be taken out of the hands of the statesmen. The struggle now going on over the stabilization of the Mongolian border reveals another one of those diplomatic no-man's-lands where the traditional operations of international law can hardly be carried on. Both sides claim "invasions" back and forth across a boundary line, but that boundary line is so vague that any attempt to identify an "aggressor" by proving geographical transgressions is not likely to get very far. What is apparently happening is that both sides are trying to envelop as much territory as possible before the boundary commission—to which both Tokyo and Moscow have now agreed—starts to draw a hard and fast line. Meanwhile, the seriousness of the menace to general peace increases. Last year there were more than a hundred of these border clashes in this region; already this year there have been more than twenty. These are evidently growing in size and severity; the most recent seems to have been a pitched battle, lasting two days, with tanks, planes, machine guns, field artillery and all the other equipment of modern armies employed. Most important of all, however, is the question raised by this most recent clash as to the control which Tokyo now has, after the recent outbreak in that city, over the belligerent army generals on the Asiatic mainland. Since this fighting came simultaneously with Tokyo's acceptance of the proposal for a border commission, it suggests that the Kwangtung army may be more impatient of civil control than ever. If so, there can be no minimizing the seriousness of the menace to peace in this Mongolian embroglio.

When a Good Minister Leaves His Church

SEVERAL weeks ago it was reported in our correspondence from New York that Dr. Archey D. Ball, minister of the First Methodist Episcopal church of Englewood, New Jersey, had been requested by his congregation "not to return." Among the reasons given was complaint on the part of some of his laymen that in his zeal for the social gospel Dr. Ball had left out of his preaching the personal evangelistic note which his congregation wanted to hear. No word of criticism against the minister as a man was uttered even by his strongest opponents. Last week Dr. Ball was preparing to turn his parish over to his successor. In a lengthy interview with the press he lauded the man chosen to enter this difficult situation as a friend and as the right choice to do "fine work" in the parish. Asked concerning his alleged radicalism he said: "There isn't any social gospel any more than there is an individual gospel. There is only the Christian gospel. . . . The world war and the causes of unemployment, however, have upset moral standards, both individual and social. . . . This has raised questions about the validity of every institution from the family to the family of nations. The way out is not back to anything but forward to new adjustments based on human values. . . . There is a great issue up and it cannot be dodged long. . . ." Dr. Ball spoke feelingly of his four years in Englewood. Said he: "I have grown fond of this city and its people. I like my church. I have no feeling against the men most active in causing a change. I am hoping that what is my loss may be their gain." It is impossible to believe that a man who meets such an experience in such a spirit will ever lack for invitations to places of large influence in the ministry.

Hitler's Nineteen-Point Program for Peace

HITLER'S proposals looking toward the settlement of the present tense issues growing out of the remilitarization of the Rhineland and the general pacification of Europe contain ample materials for much diplomatic negotiation. His program consists of nineteen points, several of which should command instant approval, such as the banning of incendiary and poison-gas bombs and the heaviest tanks and artillery, and provisions for limiting military action to the actual theater of war. The only concession with reference to the immediate Rhineland situation is the offer of an agreement to move no more troops nearer to the border if France and Belgium will make a similar agreement. No assurance is given that permanent fortifications will not be built. The program suggests a four

months period for the adjustment of immediate issues and to allow tensions to subside, a longer period for the deliberate discussion of the whole range of problems bearing upon the relations of the European powers, and a final period for economic readjustments and the settlement of the question of colonies. The last item points in the direction of a German ambition which will hereafter probably produce tensions as serious as those which now threaten the peace. Aside from that, the German document bears on its face no evidence of being anything other than a program designed to promote peace and to intrench Germany in the position that she has lately assumed as a nation with status and rights equal to those of the other powers. In deference to French dissatisfaction with the continuance of troops in the Rhineland, Great Britain has agreed immediately to initiate general staff conferences with France and Belgium and has given these governments assurance of her determination to stand by the Locarno pact of mutual aid against invasion. In deference to the merits of the German offer, she has signified her willingness to proceed with negotiations as suggested. The German program and the British response have made still more remote the danger of immediate hostilities.

Hail, Conquering Caesar!

IF it was the necessity for adding a conqueror's triumphs to his other achievements which drove Mussolini to invade Ethiopia, the Italian dictator has apparently gained his end. Not only have his armies won a series of smashing victories within the last few weeks, but they seem to have succeeded in thoroughly demoralizing the Abyssinian forces. Despite the operation of sanctions, despite the difficult nature of the country and the climate, despite the interference of early rains, despite the individual bravery of the Ethiopian warriors, the Italian armies have virtually completed military occupation of such parts of the kingdom of Haile Selassie as they started out to conquer. Criticism is raised in the London press, and in some American papers as well, over the means which the Italian armies are alleged to have employed in winning these clinching victories. There does not, to be sure, seem to be much gallantry about the bombing of defenseless villages or the use of poison gas on primitive tribesmen. But war is war, and there isn't a nation on earth but will insist, if caught in a war crisis, that the first necessity is to win. Mussolini is on the point of winning a great military victory in Ethiopia; he can afford to let the rest of the world argue about the ways in which he has won it. But his victory presents the European states with certain extremely embarrassing questions. What are they to do about it? Is Italy any less an aggressor than she was six and a half months ago? No. Is the peace which Mussolini will now accept any less ruthless and despoiling than that outlined in the Hoare-Laval scheme? No. Are British interests any safer than when the fleet was so precipitately rushed to the Mediterranean? No. Is the league's authority any more enhanced by its course of the past six months? No. What, then, should those do who still insist that this Italian invasion of Ethiopia is a breach of international law and morality? We do not know. For the moment, at least, Mussolini seems to hold the whip hand. It is a fact to be deplored, but it is nevertheless a fact.

Social Gospel With Nazi Application

WITH the signature of thirty-six German university professors, including some eminent professors of theology, comes a document protesting against the "papal pretension" with which Karl Barth has "attacked the peace efforts of Minister Kerrl in a most malicious manner." In the minds of the signers, the dialectical theology has arrogated to itself the "sole title to truth in the German Protestant church" and has assumed an unwarranted authority for its own "theological critique of the relation of church to state." The specific theological propositions which these protesting professors list for affirmation and those which they list for denial present a prospectus of what would be called, in this country, a fairly liberal statement of the social gospel. It has already been observed more than once that the stand of the confessional synod against the encroachment of the civil power and the control of the church by the nazi government has been closely associated with an ultraconservative type of theology and with the proclamation of "an irreconcilable division between time and eternity." The group now challenging the right of the exiled Barth to speak for German Christianity is apparently made up of those prominent thinkers who have made their peace with the government. They insist that "the reformation is still going on," stress the liability of all church councils and synods to err, and find the realization of God not only in Christ but also in history and "in the life of the state." Consistently with this they desire "the continuation of theological faculties as organic parts of the state universities." So far as this is liberalism, it means freedom from the dogmatism of the confessional synod and of the dialectical theologians and freedom to adjust Christian thought to the actualities of the nazi state.

Hauptmann Is Executed

BRUNO RICHARD HAUPTMANN has been executed as the kidnaper and murderer of the Lindbergh baby. From start to finish, the case has been a ghastly business, and nothing about it was more ghastly than the closing hours of the fight to save Hauptmann from the chair. Up to the end, no evidence was brought forward to shake the jury's verdict. Thousands came to believe that Hauptmann was not the only person involved in the crime; probably a majority of the American people share the doubts of Governor Hoffman with regard to Hauptmann's sole guilt. But that the man captured with ransom money in his possession had an intimate part in the crime and sought to profit from it the record, as it now stands, asserts beyond dispute.

The public revulsion which has undoubtedly accompanied the execution has in no sense suggested any widespread belief that a man has been punished for a crime of which he was innocent. There has been, however, a national reaction against the way in which, in this case, our system of "justice" has functioned. Almost every incident in connection with the period between Hauptmann's arrest and his trial, the period of the trial itself, and the period between the trial and the execution has outraged public concern for law and order. The legal profession has itself testified to its feeling about what went on while Hauptmann was under indictment and during his trial by forming a special commission of the American Bar association to guard against a recurrence of any such exhibition. Certain newspapers have editorially acknowledged their shame at the part the press played in turning what should have been a matter of the utmost solemnity into a hippodrome spectacle. Public disgust at what went on up to the time Hauptmann was convicted is now followed by nausea at the evident infusion of local politics and at the torture inflicted on a condemned man by alternately marching him to the lintel of the death chamber and then snatching him back again. Cannibals put their victims to death with less brutality.

Promoting Chaos In America

INCONSPICUOUS items in only a small part of the daily press bring information that what has hitherto been known as the Freunde des Neuen Deutschland—the Friends of New Germany—is henceforth to appear as the Amerikadeutscher Bund—the American-German society. With the new name goes a new purpose, according to the announcement made by Mr. Fritz Kuhn. Mr. Kuhn headed the old organization, which was openly designed to work up sympathy in this country for Hitler's third reich. He is to be the head of the new organization. Hence he may be received as a responsible spokesman. Mr. Kuhn says that what his nazi-fostered organization plans to do is to pay less attention to propaganda in behalf of nazi Germany and to turn its principal energies to stirring up the same fight in the United States which has made the third reich glorious, namely, the fight against communism and against the Jews. Or, to quote exactly, it is to be the chief purpose of these American nazis "to combat the Moscow-directed madness of the red world menace and its Jewish bacillus-carriers." (There, by the way, is a sentence which has the "made in Berlin" mark on every word!) Perhaps there is no reason to grow unduly excited over an announcement like this; one likes to tell oneself that the American people will only need to take a straight look at the avowed purposes of this newly named *bund* to decide they want none of it. But there are two comments which, whatever the invulnerability of the American public, are worth making. First, the formulation of such a program for this society shows that naziism, despite its claim to be protecting the rest of the world against chaos, is working as directly as it can to promote chaos. This deliberate attempt to foster an antisemitic campaign in this country is an effort to bring discord into American society where none now exists. Second, it also shows that even if "it can't happen here," the nazis think that it can and hope to make it.

Set Christian Missions Free!

IT IS surely becoming clearer with each passing year that the missionary motive inherent in Christianity calls for a new expression in Protestantism. Denominational missions have had their day. With the steady decline of denominational morale, all Christian enterprises which have hitherto derived their strength, or a considerable part of their strength, from denominational self-consciousness are in danger of going by the board. This is notably true of the missionary enterprise which for two decades has been shrinking in both financial and personal support. By its very remoteness from the practical necessities of local church life, the missionary enterprise is the first to suffer from a vital weakness in the home church. That Protestantism is not as potent as it once was, is hardly a matter for dispute. There are various explanations, but certainly one of them is the fast ebbing of denominational vitality.

Our denominations mean less and less to us. They represent no important convictions on the part of their membership, and would visibly collapse were it not for their vested interests and the spirit of fellowship which is sustained by a common tradition. But manifestly this is a weak foundation on which to rest an enterprise so remote from practical concerns as the missionary enterprise. Yet there is little hope that the denominational grip on the missionary enterprise will be relaxed by virtue of any inner impulsion. If it is ever to be relaxed it must be by the growth of another form of missionary activity alongside of the denominational activity.

It is high time that those churches and leaders who sense the weakness of our present sectarian missionary structure should come together in a missionary project which is independent of denominational control. An ideal alternative would be for the Federal council of churches to take over the missionary enterprise of such denominations as would transfer their present responsibilities to it. Logical and urgent as such a development would be, it would be difficult to bring it about. It would confront two obstacles. First, it would be necessary, as a beginning, to secure the consent of, say, two or three denominations to such a transfer. And second, the Federal council would have to secure the consent of all, or most, of its constituent denominations in order to enlarge its functions so as to embrace the administration of foreign missions. The second might, conceivably, be more difficult than the first.

There appears, therefore, to be no other way than to project an independent, undenominational missionary organization, whose character—for the interim in which it would operate independently—would be guar-

anteed to the churches by its constitution and the strength of its official personnel, in lieu of some form of ecclesiastical control. It may not be irrelevent to remind ourselves that the missionary enterprise began in Protestantism as an independent, non-denominational movement. It is not improbable that the next phase of missionary development requires a return to the more catholic spirit of its earliest period.

How would an independent missionary organization keep out of serious competition with the present denominational organizations? This question must not be regarded as too important. To admit that clashes with existing organizations might occur is not sufficient reason for doing nothing. But that such clashes could be reduced to a tolerable minimum is apparent when the extent of the field not now occupied by sectarian missions is considered. The primary reason for projecting a free missionary organization is that the denominational agencies not only do not but cannot express the conception of Christianity which is taking form among us today. We refer, of course, to the conception of Christianity's social responsibility, a conception which the denominational system cannot effectively express within Christendom, much less beyond the borders of Christendom. An undenominational agency, then, drawing its support and its ideals from individual Christians in all denominations, would not necessarily collide, seriously at least, with the activities of the existing boards.

What would such a missionary organization do? We set down for suggestive purposes our opinion as to its functions. Initially, it is obvious that before the details of any program are adopted, the new organization should make a study and prepare an evaluation of the existing missionary enterprise, both in its field of operation and at the home base, in the light of new world conditions and changing forms of thought. This would be for the purpose not primarily of exposing the weaknesses in present operations, but to discover and define those fields in which the new organization should logically function. This study should be made without prejudice, but with full objectivity. Its findings would be used at the outset to develop and educate a constituency in support of the undenominational missionary organization. The findings would also, naturally, be made available to the existing boards for their own benefit. The education of a constituency in all the churches for an undenominational type of missionary activity would require time and much intelligent effort. The goal of such effort should be, candidly, nothing less than the reorientation of the Christian church in respect to the world mission of Christianity.

Without weakening in any degree Protestantism's sense of responsibility to extend the Christian church throughout the world, in an enlarged conception of Christianity's world mission there would surely appear two new features. In the first place, the Christian church would become conscious of its responsibility along the entire range of contacts between Christendom and non-Christendom—political, commercial and cultural contacts—through which powerful influences emanating from Christendom profoundly affect non-Christian peoples for both good and evil. And second, it would intelligently perceive that the spiritual goods of non-Christian peoples, instead of being sweepingly regarded as inconsistent with the Christian gospel, do in fact afford the only realistic basis upon which Christianity may hope to fulfil its mission in any land. These two conceptions, once they are consciously added to the missionary ideal, will profoundly affect missionary policy. It is probable that the very word "mission" with its derivatives would have to be abandoned for a more Christian term.

Operating under such a conception of Christianity's social responsibility, an undenominational agency would serve as a medium for focusing the attention of both church and general public upon those unchristian and evil contacts—whether of political policy or economic exploitation or cultural propaganda—which poison and corrupt the interflow of good will and the interchange of spiritual goods between Christendom and other parts of the world. It would serve as an instrument for correcting such evils by arousing the Christian church and the public opinion of Christendom to seek corrective action at the hands of the appropriate national or international powers or agencies. In a word, a missionary organization resting upon a catholic rather than a sectarian basis would strive by every practicable means to Christianize the contacts of Christendom with all non-Christian peoples. This it would do in full recognition of the responsibility of the Christian church for the character of its own social order.

Two new techniques would have to be developed by the new organization in its work in non-Christian lands. One is a technique for presenting Christianity in such a way that, without surrender or suppression of any vital part of the Christian gospel, the people of each faith would be assured that Christianity does not seek in any sectarian or exclusive spirit the mere acceptance of its ideology or the extension of its organized forms, and that its goal is not the violent displacement of another faith by Christianity, but that its sole passion is to work for the fulfilment of those aspirations which are common to both faiths, however vaguely they may be expressed, to the end that by mutual understanding our cultural separation may be overcome so that we may work in a comradely enterprise for the kingdom of God.

The second technique which will have to be developed points toward the possibility of positive cooperation with the lately emerging social aspirations of non-Christian peoples. Around the whole world today mankind aspires for democracy, for economic righteousness, for social justice, and for every form of corporate welfare, just as the peoples of Christendom also aspire for these same social values. It is for the realization of these aspirations that Christianity conceives itself to be inherently responsible. But to undertake any kind of social cooperation between peoples of diverse nationalities is a peculiarly delicate matter, and all efforts must proceed with great caution, forbearance and true patriotism. We have only to think of the American missionaries in Japan, or of those in

the communist regions of China, to sense the difficulty of the problem.

But those who recognize the corporate or social character of Christianity, and the inadequacy of any presentation of the gospel which omits or evades its social interpretation, cannot close their eyes to their duty to find some way of expressing their faith even at this most sensitive point. In view of the long delay of Protestant Christianity in assuming its social responsibility in Christendom, and its consequent failure to formulate principles and devise techniques of social action, a missionary organization such as we are here contemplating would have to begin near the beginning as it entered this social region in non-Christian lands, and it could move only with great humility and prayerfulness. Long and thorough effort in exploring the possibilities, and in simple experimentation, should precede any appeal to its constituency to support specific programs. But the "gospel" and the "social gospel" are indissoluble. Therefore, the discovery of ways and means for conveying such a gospel to the non-Christian world is of the very essence of the Christian mission to the world.

These are some of the considerations which, we say, call for the launching by high-minded Christian leaders, as individuals, not as denominational representatives, of a missionary agency entirely independent of denominational control. Such an enterprise would be potentially catholic—in its spirit and in reality—representing, as it would, the true church of Christ which exists now only in idea, being broken and hidden by our Protestant sectarianism. It is our belief that this agency could be created in a spirit of such magnanimity and operated on lines of such Christian consideration that its relations to the existing boards would be cooperative rather than competitive. At the present crisis in the missionary enterprise it seems to be the only promising proposal for salvaging not only the missionary achievements in non-Christian lands, but the very spirit of missions in the Christian church itself. Only when the missionary spirit is set free from the disintegrating ecclesiastical system of our Protestant denominations can it again be a spirit of power.

After the Townsend Plan

EVEN if the Townsend organization breaks down under the stress of the criticisms now being directed against its financial management, and if the economic impracticability of Dr. Townsend's plan becomes so generally manifest that it loses such support as it is reputed to have in congress, still the episode will not have been a total loss. It has directed attention to an important responsibility that society has never taken seriously. Dr. Townsend was perhaps too optimistic when he said recently: "The investigation will be good advertising for the Townsend plan, for there will be no one in the country who will not know of it when the committee is through." It will be good advertising, perhaps, but not for his plan. Nearly everybody knows about Hauptmann and Wendel too, but not many admire them. Nevertheless, the whole Townsend project—the propaganda for it and the criticism of it—has been advertising for old age pensions. The need of some provision for the superannuated is a much more serious matter than the fortunes of this particular proposal. It cannot be disposed of by revealing the defects of a single widely publicized "plan" or by proving that a few people have been making a profit out of its promotion.

There is something almost grotesque about the panicky eagerness of the congressional investigating committee to cast odium upon the members of that inner circle that has handled the finances of the Old Age Revolving Pensions, Ltd. A few weeks ago scores of congressmen and candidates were painfully embarrassed by the existence of what seemed to be a tremendous and increasing bloc of voters organized for the attainment of one end and willing to sacrifice every other political consideration to that. Just how large a bloc it was, no one exactly knew. Dr. Townsend said there were three and a half million dues-paying members. Others said five or ten million. They multiplied like Falstaff's men in buckram. "Peace! We shall have more anon."

And we did! The farther one got from the responsible leaders, the more fantastic the figures became. Eager enthusiasts reported that they had been told that the number of voters "signed up" had passed thirty million and was headed for forty. The cold fact is that there were enough paying members of Townsend clubs to contribute $350,000 in dues at ten cents a month during the last quarter of 1935, and that works out at something over a million. But a million voters with a platform having only one plank are a formidable force. No wonder the politicians were worried and prospective candidates were searching frantically for some way of escape from the dilemma presented to them.

To bedeviled congressmen the proposal to investigate the financial structure of the O.A.R.P. was like a gift from heaven. Let it be proved that this was a profitable racket for its promoters, and the million would melt away. There was no probable prospect of discovering any blameworthy lobbying activities. There was no chance of showing, as in the usual type of inquiry into the sources of campaign funds, that large sums had been covertly contributed by affluent and interested donors. The affluent were not interested, and everybody knew that the money had come by nickels and dimes. The thing to do, then, was to stress the five-and-ten source of the funds and to discover that the promoters, with all their apparent evangelistic zeal for the welfare of the aged, were primarily making themselves rich at the expense of the credulous old.

What the committee discovered was nothing very terrible. Mr. Clements had received a thousand dollars a month and expenses as chief organizer. (Men have got more than that for smaller service than enlisting a million adherents.) Dr. Townsend himself had received an income probably better than any he had ever earned in the practice of his profession. Dr. Townsend's brother had fared better as a member of the

pension triumvirate than he had formerly as a hotel porter. The Weekly, "started on a shoestring," had become a profitable property largely through receipts from the advertising of rejuvenators of somewhat less than doubtful value. The ads were, in fact, pretty bad. The post office department might properly have taken steps, but it did not. That task was assumed by a congressional committee which was less interested in purifying the mails than in killing the Townsend plan.

The committee also took pains to discover and make public the fact that one agent of the O.A.R.P., who had been making rather good commissions as an organizer, had been three times indicted for various offenses, though never convicted. Just why a congressional committee should take cognizance of this fact is hard to explain on any other ground than a rather indecent eagerness to discredit the organization. Certainly a private corporation is not exceeding its legal rights if it gives employment to a man who has formerly been under indictment. On the whole, the committee's procedure seems to have been concerned, for the most part, with matters which were wholly outside the field of legitimate congressional investigation.

Nevertheless, the facts that it discovered, irrelevant as they are to the merits or demerits of the Townsend plan, will doubtless be more effective in killing it than any amount of economic argument could have been.

Simultaneously with these revelations there have been internal dissensions in the high command of the organization. Mr. Clements, co-founder of Old Age Revolving Pensions, Ltd., has parted company with his former associates and is charging financial mismanagement. Mr. McGroarty, California's poet-congressman whose bill has been the official formulation of the plan and who has been its outstanding spokesman in Washington, charges that Dr. Townsend himself has become an apostate from the faith and is now teaching another gospel, and they also have parted company. The morale of the organization has been badly shaken by these recriminations.

These two sets of facts taken together have, within the past few weeks, brought low the Townsend plan. Soon its history can be written, from the cradle to the grave. It is as good as dead now. There is talk, of course, of "reorganization." But there is no life in it.

The seeds of death were in it from the start. It was, as has previously been shown in these pages, an economically unsound proposal. The argument in support of that opinion need not now be repeated. In the pleasant euphemism of the Romans, who disliked to speak plainly of death, Townsend *fuit*.

What then? Is the idea of old age pensions dead with the Townsend plan? Far from it. Neither the economic defects of this proposal nor the mixed motives of those who have promoted it cast any discredit upon the basic principle that society must find some way to take care of those who come to old age without financial provision for their last years. If industry can bear a charge for the obsolescence of the machinery that it uses in the processes of production, it can also bear the cost of a reserve for human obsolescence.

Some of the better organized industries have already learned how to do this for their own workers. The problem of devising a system that will be nation-wide and will provide for all classes of workers is difficult but not insoluble. It cannot be approached with any hope of success by any niggardly proposal of a poor-house stipend barely sufficient to keep soul and body together. Nor can it be approached, as it was in the Townsend plan, with a fantastic hope on the part of its beneficiaries for a rate of income higher than they ever had in their lives and higher than that of the workers who must produce what the pensioners are to consume. Doubtless retiring the old will leave more jobs for the young, but not enough to do away with unemployment. That is another problem.

Old age pensions must be dissociated from every variety of bootstrap economics. Society as a whole is not going to pension itself back into prosperity. Pensions are never going to be the motive power of our economic machinery or any part of the motive power. They are a burden to be carried. Any proposed scheme that does not look that fact squarely in the face has not even the merit of honesty. But old age pensions are a burden that can be carried and that ought to be carried. The sudden flare of publicity for the Townsend plan had value in calling attention to this duty, and the still more sudden extinction of it will be no excuse for ignoring it.

"Somebody's Aunt Lives There"

EDITOR THE CHRISTIAN CENTURY:

SIR: At once we know what that house will be like. "Somebody's aunt lives there." The grass is neatly cut; the garden is always tidy; the rooms are spotless; everything is in its right place; the meals are served at the right moment; there is no sign of panic, no haste, no confusion. The clocks are all correct; the books are all the right way up in their cases. Somebody's aunt sees to that.

There are aunts of all kinds. It is the common lot of women who reach middle life that they should become aunts. But it is right that to the honorable dignity of auntdom some qualities should be attached. There is an ideal aunt; the aunt as she lives in the memory of man through the ages; the aunt both ancient and modern.

Let us praise the aunt, somebody's aunt, who is precise, neat, free from bondage to speed, free also from panic. Let us praise her for she is also gentle and kindly, even when she silently rebukes her nephew, Somebody, or recalls to her nieces the manners of another day when, as she thinks, things were done in a more becoming way.

Uncles, too, deserve their mead of praise. It is their honorable task to tip their nephews and nieces. Their advice is commonly supposed to be heavily weighted, and sometimes worldly-wise. The uncle of Pendennis is perhaps the most worldly character in fiction. But

here again it is unjust to indict uncles, for in so doing we indict most men in middle life. There is no ideal uncle as there is an ideal aunt. No one would say of a house, "Somebody's uncle lives there." We return after this brief but important interlude to the aunt.

Aunts are not merely the upholders to untidy nephews and nieces of order, heaven's first law. They are ministering angels in time of trouble. They are the first to come to the rescue when there is sickness. When the balance at the bank is low, they have always some resources for which they have no use at the time and it would be doing them a kindness if somebody would use them. And even when she is odd, as Betsy Trotwood was, David Copperfield finds his aunt his loyal friend. Loyalty is always the mark of the true aunt as the idea of her is laid up in eternity.

And who am I to complain if she is very neat and orderly? There was a saintly and unworldly scholar who was reminded by a colleague of a method by which he would be less slipshod. "But I like everything to be slipshod," he answered. That is natural, perhaps, but it would never do for those of us who are slipshod to set the standard for the world.

Therefore, aunts are given to us to save us from the amazing waste of time which is caused by being untidy.

But they are given to us for many other reasons. Where Somebody's Aunt lives may be a Palace Beautiful, in which many lovely and memorable things may be seen.

Ever yours in a grateful mood,
QUINTUS QUIZ.

VERSE

Hymn for the Church

SHOW us thy way, O God!
Our feet have wandered far.
We seek the path thy saints have trod,
Where peace and beauty are.

Teach us thy word, O God!
Subdue earth's racking din;
That we may hear at home, abroad,
The still, small voice within.

Tell us thy will, O God!
Our own we cannot trust.
We seek the summons of thy rod
To raise us from the dust.

Thy way, thy word, thy will—
These are our surest guides
To bring us where thy spirit still
In holiness abides.

JOHN HAYNES HOLMES.

Indentured

BEYOND the little field of years
We cultivate and glean,
The landscape of eternity
Lies ample and serene.

It does not know the furied flood,
Nor drouth's prolonged despair,
The double plague of heat and cold
Consumes no harvest there.

Intent on time, we may not see
The landscape far beyond—
As if a debtor should ignore
The holder of his bond!

ELINOR LENNEN.

In a Library

AMONG these books the ones with most of mold
Upon their covers are the ones which speak
Of saints that gave their garments, braved the cold
And fed the hungry; turned the other cheek
When hands struck out. I find the books well worn
That tell of brutal men who for an hour
Strutted in glory to a drum and horn
And used a blade to keep their soon-gone power.

Within these books I find the rack; the cross
Was always ready for the one who tried
To stop these pseudo-heroes. God, what loss
Of brain and spirit! These who ruled—and died—
Have scarce improved the race a jot or tittle—
How can man come so far and learn so little?

JAY G. SIGMUND.

The Bridge

THERE are two worlds, and I,
Grown weary of the one,
Searched the dear familiar hills
For arches of stone.

Against the sky I saw
No cables flung that spanned
The estranging space between
The seen and unseen land.

But to my inward gaze
Rose in delicate pride,
Silvered by a hidden moon
Above a strange tide,

Invisible arches, soft
By luminous mist impearled:
I tread at last a gossamer span;
I walk from world to world.

MARY SINTON LEITCH.

The Renunciation of Hatred

By D. Elton Trueblood

ALL spiritual religion rests upon certain fundamental insights which we can consider as the primitive propositions of our religious system. These primitive propositions can be reduced to two: First, God is one eternal loving Spirit; second, human souls are akin to God. These fundamental insights cannot be demonstrated in spiritual religion since they are assumed by spiritual religion, just as the orderly character of all phenomena is a fundamental premise of science and cannot be proved by science because it is what all scientific method assumes.

If war could be conducted in such a way as not to do violence to our best insights, war might be upheld on other grounds, but it cannot be so conducted because it necessarily involves hatred. There may be a few persons who can go into war and fire bullets into the bodies of unknown men with love in their hearts for these *same men,* but the situation is so unlikely that the very description of it can hardly be serious. It is not hard to see that war as we know it today cannot be fought without the use of methods which stir up fierce hatred of the enemy.

When Hate Is Necessary

The fact is that the average man is a decent fellow and it is not easy to make him want to disembowel some other decent fellow. He knows that the other fellow has his own loved ones, his own ambitions for life, his own loyalty to ideals, and war cannot go on successfully until hatred is aroused in such a way as to obscure and suppress these rational and humanitarian thoughts. For this reason the pink-faced young German, fresh from the university, must be looked upon as a fierce Hun, and *then,* but not until then, we want to kill or maim him. The chief task before the propagandist is the fanning of the flame of hate until men are no longer their ordinary decent selves. We need only to remind ourselves of the war lies which were seriously promoted and of the posters which were used in the last great world war to know that hate is what makes war a possibility.

There might be a hateless war in the world, but it would not be war as we know it. With us the hate is by no means confined to the actual soldiers, but is probably strongest among noncombatants, including women. It is easy to see how a person might, in an extreme case, destroy a madman without any sense of enmity at all, but it is highly fallacious to argue about war on the basis of this analogy. The stopping of the madman does not entail propaganda, lies and mass action, but war does. The parallel so often drawn would only hold good if, somehow, the person who stopped the madman should have to become mad himself in order to do the stopping, and if many of the people who were supposedly being protected should themselves be blighted by a similar loss of their normal faculties.

It is the essence of hatred that it includes the desire for the harm of another. This desire for harm can become an overmastering passion as is seen in the efforts at revenge. Hatred is thus to be distinguished sharply from the spirit which punishes for the sake of ultimate cure.

A loving parent may find it expedient to use physical force on his child, but he does not hate the child while he does so; rather he hopes that the punishment will redound to the child's ultimate good. This is the ideal motive back of the punishment of crime, though there is no doubt that it is often absent. In practice many persons want the criminal to suffer; they want his harm; they are interested in his "ill-fare" rather than in his welfare. All retributive punishment is of this kind. "He made others suffer," we say, "let us therefore make him suffer." A great deal of modern war is undertaken in this retributive spirit and that is why it is so necessary to present your enemy as the cruel aggressor, either actual or potential.

Perhaps there is no historical irony as great as that which we see in the fact that the fiercest wars in the world have been fought by supposedly Christian nations and that the participants have given lip service to the two fundamental insights with which Christianity begins. There are, of course, four possible solutions of the problem of religion and war. We may—

(1) Uphold both spiritual religion and war;
(2) Uphold spiritual religion and deny war;
(3) Uphold war and deny spiritual religion;
(4) Deny both spiritual religion and war.

The first of these four positions is the genuinely popular one, perhaps because it is one of the fondest illusions of man that he can eat his cake and have it, too. If our reasoning is correct this position is absolutely untenable, because it involves a direct contradiction. War entails hatred while spiritual religion renounces hatred, and that is the end of the matter. There can be no accommodation between them.

Honest Thinking

The third position is much more tenable than the first, and is at least honest and straightforward. We cannot but honor a person who is realistic enough to follow out the logic of his own acts. It is conceivable that the world cannot go on without hatred, that a good man should indulge in it, and that the fundamental insights of spiritual religion must be abandoned. In that case, however, it would be incumbent upon the reasonable man to construct another system on other insights, equally satisfying to all the aspects of our nature. It is doubtful if this can be done. During the late war there were some persons who had the courage to admit that their participation in war, physically or intellectually, was incompatible with the teaching of Christ. They frankly said they thought Jesus was wrong and did not try to distort his words of love into an apology for mili-

tarism. Such people were at least honest, though we may think they chose the wrong alternative, but it is to their credit that they understood the law of contradiction.

The fourth position is adopted by many who have keen social consciences but yet may be atheists. They oppose war for ethical or economic reasons and do not include the religious objections at all. They feel bound to oppose religion as an illusion just as they oppose war as barbarism. These, too, can be honored for their sincerity, but we believe that most of them have not really given spiritual religion a fair chance with their hearts and minds. Perhaps the only religion they have known has been merely external or merely dogmatic or merely formal; at any rate, it has been a religion that was less than spiritual.

Pacifism a Pattern of Life

We are driven, then, to the second of the four possible positions. Two things are seen as absolutely opposed and we are forced to choose. When we decide to renounce all war and participation in it, we are not taking a position on this issue alone, for the refusal to take part in war is only one item in a larger pattern of life. This larger pattern may be called pacifism. Pacifism, as we are using the term, includes the entire attitude, economic as well as political, of one who has renounced hatred. The pacifist in this sense cannot share in ordinary animosity between classes any more than in animosity between nations. Thus the pacifist cannot be a communist, as ordinarily understood, though he may feel ever so keenly the injustices of our social order.

Pacifism as an entire way of life is on a much stronger foundation than it is when it depends merely on a literal rendering of passages of scripture. There are parts of the Bible which lead straight to pacifism, but it is not adopted primarily because of any texts of scripture. It is well known that it is easy to find expressions of terrible hatred in the Bible and those who are eager to uphold war can thus secure scriptural support. The 109th psalm should be a favorite in wartime because it is a prayer for really terrible vengeance. The vengeance asked for includes even the innocent children of the enemy, as in modern war, and the prayer goes so far as to ask that these children shall "be continually vagabonds and beg."

Choosing Between Loyalties

If we begin with the proposition that the Bible is all equally inspired we should, of course, give as much weight to these angry passages as to the high words of Jesus in the sermon on the mount, but that is what no upholder of spiritual religion can ever do. In practice we all recognize that there is a peculiar validity about the words of Jesus and it is difficult to see how any person can honestly quote Jesus' words in upholding the hatred which war entails. We see how hard pressed such military apologists are when we note their frequent use of the incident of the cleansing of the temple. It ought to be obvious to any intelligent person that the crowd was put out of the temple, not by force and not by hatred, but by a burning moral appeal that could not but reach even the hearts of the selfish traders.

The person who attempts to be true to the deepest elements in the teachings of Jesus is forced into the position of choosing, at times, between competing loyalties. On the one hand we have our loyalty to the state, and on the other our loyalty to an ideal which we have glimpsed imperfectly and fleetingly, but which is, nevertheless, the most precious thing we know. When a man must choose between the command of government and the convictions of conscience, the path is clear.

It is not possible to make a cogent defense of the notion that any man should go against his own conscience. To go against one's conscience would be to do deliberately what is believed to be wrong. If a man holds his moral ideal sacred he must prepare to oppose directly what he is commanded and to suffer the consequences bravely. He knows, first of all, that he will not hate, and he cannot allow himself to become part of a machine in which hate is the chief fuel. The government can kill a man, it can confine his body, but it cannot affect his own moral decision.

What of National Defense?

But does this mean that we must leave our nations without defense? By no means. The real question here asks what does actually defend. That military arrangements are not a sure defense is abundantly clear, since, in more than one instance, the leading military power has suffered defeat or invasion. The only real defense would come in the creation of a spirit of mutual trust so that men would no longer feel that they were springing to the defense of the fatherland against aggression.

Real security cannot come in any way less than that. The security which comes from a balance of arms may be destroyed at any moment, but a security depending on mutual trust would be enduring. We know that in private life we are never really defended from the attacks of our enemies until they come to the place in which they really want our welfare and believe we want theirs, in which case they are no longer enemies. Men have wanted to find a short-cut to security, but the lesson of history is that none exists. The upholder of spiritual religion is one who contributes his mite to the genuine security of the future.

Dependence on the way of love is always a risk, but so is dependence on the way of hate. The pattern of life which spiritual religion demands is really centered on a great faith and since this is a faith rather than a certainty, it may always prove an eventual failure. It may turn out in the end that the belief in "that of God in every man," which can be reached by loving means if we try hard enough, is a fond illusion. But it may also turn out to be the deepest truth in the universe, and that is what spiritual religion assumes. That is why religion, at its best, is a faith, not in the sense of mere intellectual belief, but a faith in the sense that it is something to live by. To adopt Donald Hankey's almost hackneyed phrase, we "bet our lives" that God is love, that men are fundamentally akin to him, and that they, therefore, can be touched by love if it is powerful and genuine.

The Army Tries to Teach

By S. Stansfeld Sargent

FOR sixteen months during 1934 and 1935 I was a constant visitor to two dozen CCC camps in New York state; I was serving in the dual capacity of field supervisor for the camp educational program and liaison officer between New York TERA and the Civilian Conservation corps. One can learn a good deal about CCC from hundreds of camp visits and conversations with army officers, educational advisers and enrollees. One discovers, for example, that it is impossible to generalize accurately about the corps program, its accomplishments and failures, on the basis of acquaintance with a few camps. The amount of variation between camps, in regard to location, work projects, personnel, educational and recreational program and morale is surprising. Conditions in one place are frequently totally different from those in another camp only three or four miles away. Nevertheless, out of a welter of varying experiences, I find that a few rather well-defined impressions emergé. The clearest of these impressions has to do with the failure of the social education, or citizenship training, program in the CCC.

Avowed Aims of CCC Education

The educational program for CCC boys was inaugurated in January 1934. All during the following spring the "educational adviser" began taking his place in camp as a civilian member of the company commander's staff. Practically all of the advisers were, and still are, college men of some ability and enthusiasm; they pitched in and began the uphill job of bringing education into the life of the camps. Sometimes it was harder to "sell" to officers than to enrollees; many officers considered teachers "the bunk" like Y.M.C.A. men, chaplains and reformers in general. Other advisers got first-class cooperation from their officers and have put on outstanding programs. Some advisers, of course, met obstacles of one sort or another, lay down on the job and accomplished little.

At the start the United States bureau of education put out a little "Handbook for Educational Advisers in the CCC Camps." In it were set forth six well-stated aims of the program, of which number three reads as follows: "To develop as far as practicable an understanding of the prevailing social and economic conditions, to the end that each man may cooperate intelligently in improving these conditions."

No Teaching to Think!

The handbook was approved by the secretary of war and circulated to all the camps. The program began to get under way. Socially minded leaders everywhere welcomed the great new venture in adult education which was to reach hundreds of thousands of our young men through the cooperation of military and civilian personnel in the camps. Before many months had rolled by, however, some observers came to realize that, despite much good work in the fields of vocational and recreational and even cultural training, the amount of real social or civic education taking place was infinitesimal. Why?

One of the cardinal principles of adult education is that an educator, besides imparting knowledge and skills, should teach his students to be critical, to think for themselves. From the social standpoint we must have intelligent, informed, critical citizens if democracy is to survive. Moreover, this type of education is best carried on in the small informal group whose members are at ease and free to question and comment. But sad to say, education of this sort is quite foreign to army men—and the army controls the life of boys in the CCC. This attitude is a direct result of military training. The watchwords of army life are discipline and unquestioning obedience to superiors; it is unheard of to criticize a "higher-up" or to ask him how he arrived at a certain conclusion.

Now this may be all very well within the army. Indeed one may argue that it is essential there. But it is a state of mind which renders army men incapable of understanding how citizens should function in a democracy. From many observations, I can say definitely that army officers do not understand the objectives of informal adult education, or worse still are opposed to them.

Command in the Camps

The typical army officer is conservative, if not reactionary. His mission is largely to preserve the status quo, so he resents criticism of the government and of the existing order. His job is reasonably secure and most of the time he lives apart from the economic and social hurly-burly with its inconsistencies and injustices. He distrusts reformers, planners and social scientists, setting them down as cranks and radicals. He customarily sees eye to eye with captains of industry and men like William Randolph Hearst, who defend vigorously our status quo which is so profitable for them. On my visits to CCC camps I have noticed that Hearst papers, with their sensationalism and superpatriotism, are far and away the most popular news sheets with the officers —and the boys too. On one occasion I remonstrated with a commanding officer over a bit of inspired jingoism which he had quoted to me. He informed me: "I don't care what you say. Hearst has the right idea."

Men such as this captain—many better and some worse—control the lives of the two hundred boys in their respective camps. Realization of the aims of the educational program depends upon them. An adviser can do little unless his commanding officer backs him up.

I do not mean to disparage the commanding officers or their lieutenants in the camps. They are personally good fellows who like their boys and have their welfare at heart. Time and again the "C.O." lends his boys money, goes to bat for them if they get into trouble, and thinks up new ways to make them happy. He be-

lieves they should do their work well and have a good time during free hours. He can see the value of recreation, hobbies, vocational education and, to a lesser extent, of cultural pursuits. But he doesn't want them playing around with self-government, or asking why certain rules and regulations exist. Because of his own army training, he doesn't see much point in developing a lad's individuality; he prefers to have them all conform to the camp social pattern. Interest in "prevailing social and economic conditions" (despite the government handbook) is regarded suspiciously and seldom encouraged. As one officer expressed it to me: "They shouldn't go fooling around with that stuff; it'll put funny ideas into their heads. Too much communism floating around nowadays."

The Hush-Hush Mind

In his recent study entitled "The School in the Camps," published by the American Association for Adult Education, Mr. Frank Ernest Hill makes the following comments in regard to civic and social education in CCC:

> I have observed a tendency both on the part of corps area army officials and camp commanders to discourage frank discussion in the camps. They have in general an almost panicky fear of "agitators," and of books which might stir up uncomfortable discussion. . . . I should guess from the remarks of many officers and advisers (who are sometimes as extreme as the former) that enrollees were severely limited in speech when discussions of social and political matters developed in current events or history classes. . . . Unless there is a change in attitude on the part of officials, the effort to instruct the enrollees in the problems and conditions of modern America will be definitely impeded. That 85 per cent of the men may have little interest in democracy, fascism and communism as world or national forces is no excuse for discouraging them to develop one. Free discussions would also bring into the open and dissipate a certain amount of dissatisfaction which now exists. Discussions of camp government might prove a mutual education to both officials and men. In free political discussions the "agitator" would be much less a menace to camp morale than he sometimes now is in the role of a martyr working under cover.

The dread of "agitators" is great among army officers, but a more inclusive and horrible bogy is "communism." To hear many of them talk one would suppose there are several million communists in the country, and that revolution will be here by next month at the latest! One officer seriously informed me that ninety per cent of the social workers in New York city were communists, apparently because some of them refused to encourage boys to join the CCC. A district officer assured me that Cornell university was a hotbed of communism; he had heard some students there call members of the R.O.T.C. "tin soldiers." In one New York state camp the commanding officer asked the educational adviser to remove from the camp paper a section describing Consumers Research, in case district and corps area officers might consider it communistic. A college educator who was giving attitude tests to enrollees in a camp was requested not to use the word "communism" on his questionnaires, lest the word put bad ideas into youthful heads. And so it goes; dozens of comparable incidents might be cited.

The word "communism" is to army men, as to most readers of the publications of Messrs. Hearst and McFadden, a scare-word which is loaded with emotion; it is applied indiscriminately to critics of things as they are, whether such critics be mild liberals or extreme radicals. Group discussion of public affairs is not encouraged lest some young "radical" have a chance to make "subversive" speeches. (It is easy, however, for the head of the local post of the American Legion, or for a crusading Daughter of the American Revolution to give a patriotic pep-talk to the boys, or place an article in the camp paper.) How much better it would be, as Hill suggests, for any young agitator or communist in the CCC—there are very few of them—to voice his sentiments in public and thereby provoke constructive discussion, than to propagandize his comrades in private! But army men have never really believed in freedom of speech.

Amusing yet deplorable confirmation of the above statements occurred last fall when a new manual for instructors in the CCC was published by the United States office of education. It contained a choice section giving the instructor advice on how to avoid dangerous issues in discussion groups. Some of the suggestions were: "Lead the discussion away from that topic," "Refuse to discuss it," "Promise to bring the dangerous issue up at some future time. This will make it possible for the instructor to secure additional information before discussing it, and it also sets up the possibility of the topic being forgotten." A fine realistic way, indeed, to deal with the important problems of our times!

One might be led to ask at this point, Does this attitude on the part of army officers mean that the CCC boys are being groomed to serve as American storm troops? Hardly. Out-and-out fascism means military drill and a degree of indoctrination which is not present in the existing CCC. Yet it is true that army ideology has a considerable indirect influence on the enrollees. If CCC continues and the army remains in control, that influence might conceivably become greater. A high army officer informed me that the pacifists had a lot of "pull" in Washington, and that the army was obeying to the letter all regulations about not giving military training in the camps. "But the boys are getting what we want," he said. "When another war comes along, we can count on them." Certainly the army viewpoint has an effect upon the campers, particularly when the officers are admired and respected by the men, as they are in many camps.

No Real Study

My purpose, I repeat, is not to find fault with the CCC educational program as a whole. Some excellent work has been done and is now being done all over the country. Nor is it my purpose to attack army officers for not having the same enthusiasm for education that a teacher has. It is to the credit of the military personnel that they have come to realize that the program is a measure for the rehabilitation of the unemployed youth in the camps; most officers are cooperating to try to make it a success. My object is to point out as forcefully as possible that the presence of army officers in the camps makes genuine civic and social education

impossible. They cannot or will not see that a realistic study of existing conditions, plus a free interchange of opinion about them, is the way of democracy and the only proper training for intelligent citizenship.

Is This Citizenship Training?

CCC boys are not being encouraged to study the causes of the very depression which forced them to go to camp. They are learning nothing about the background of the social security program, the reasons for strikes, principles of taxation, legislation on neutrality, revelations concerning the munitions-makers, the present status of the new deal and dozens of other important subjects. Yet all these are live issues upon which enrollees will vote in the very near future—perhaps this year! Many of the boys have attended high school and a few college. There is a small group in every camp which is eager for knowledge and willing to share it with others. What sort of "citizenship training" is it which steers away from the vital problems of the day?

Army psychology and genuine civic education simply do not go together; they don't talk the same language. CCC has helped thousands of young men in a time of crisis, but we must not deceive ourselves into believing that it provides a well-rounded training for the voters of tomorrow.

Who Are Jehovah's Witnesses?

By J. G. St. Clair Drake

PACIFISM, like politics, often makes strange bedfellows, a fact vividly illustrated by the lions and lambs that lay together in sundry prisons during the world war, or who today, under the rod and staff of the American League against war and fascism, walk through the "valley of the shadow." However, such seeming incongruities as fundamentalists and liberals, socialists, communists and anarchists united in a single organization, or suffering imprisonment together, should not be surprising, for opposition to war can stem from a variety of roots, secular and religious, rational and emotional.

One of these roots bore fruit last September when Carleton B. Nichols, eight-year-old Lynn, Massachusetts, schoolchild, shocked his teacher by refusing to participate in the morning ritual of flag saluting and patriotic singing. He later declared that he couldn't salute the "devil's banner" and was supported in this position by his father, a machinist employed by the General Electric company, who explained that "my children are Christian children. . . . They are taught that the law of God is the highest authority governing men, and they are also taught to obey every law as long as it does not conflict with God's law." To him it was obvious that the Massachusetts flag-honoring ordinance, since it pledged allegiance to the "devil's kingdom," conflicted with the divine law.

Rebellion in the Schools

The Lynn school authorities, on receiving the case, proceeded to expel the lad, drawing upon themselves the sarcastic thrusts and heated protests of numerous American editors. The Civil Liberties union offered legal aid to the Nichols family, and the case received wide publicity.

Since Carleton, jr.'s refusal to do obeisance to the flag, several other cases of schoolchild rebellion have come to light. The most sensational involved four Pennsylvania children, all less than fifteen years of age, who were, according to the press accounts, severely beaten, taunted because of their faith, and threatened with incarceration in Morgananza reformatory. Similar incidents have been reported from public and private schools in Shelburne Falls, Massachuetts, Secaucus, New Jersey, and Los Angeles. There is also a case on record of a teacher in Canonsburg, Pennsylvania, who was dismissed for refusing to salute the flag (though she did not forbid her pupils to do so). Her testimony was: "As a Christian, I am opposed to militarism—to the taking of human life. We cannot salute the flag of love and peace without saluting as well the flag of horror and hate and destruction, for they are one and the same."

Out of the Mouths of Babes

In estimating the social significance of these incidents, it is of course necessary to consider the part that local political and religious prejudices have played, and the ages of the persons involved. There is a familiar childlike stubbornness—not alien perhaps to that of more mature martyrs—in an eleven-year-old boy's declaration, "If you *kill* me I won't salute!" which may not be entirely religious, or necessarily permanent. But no matter how much one may question the wisdom of having the issue raised in the schoolroom, and by the "babes and sucklings," no socially concerned person can fail to be unmoved by the implications of these expulsions, dismissals and whippings. If these things can happen to religious war resisters in times of peace, what, indeed, would be their fate in days of crisis, or the fate of their political comrades?

Who, then, are these Christians, so firm in their conviction that all existing governments are a part of the "devil's kingdom"; who invoke the wrath of God upon all national banners including "the gold and white banner of Vatican city"; and who, in 1932, gave a "Warning from Jehovah to the Rulers and to the People" in which appeared this significant statement: "We declare our allegiance is wholly to God and his kingdom and we delight to be his *witnesses* and to bear testimony to the honor of his name. Our faith forbids and precludes us from engaging in war or in any other

enterprise that would work harm or injury to mankind. We are for Jehovah's kingdom of everlasting peace."

These abjurers of war and its works are variously referred to in America as "Bible Students," "Associated Bible Students," or "Russellites," though they deny the accuracy of any of these names and insist upon being called "Jehovah's Witnesses." The 1935 yearbook of the group justifies the name on the ground that "God has taken out from the nations of the earth a people for his name and that those so taken out and separated must be *witnesses* to the name of Jehovah, inform the people that he is the only true and Almighty God, that Christ Jesus is his king, and that the kingdom of heaven is now at hand." Due to their determination not to ask the "devil's kingdom" for permission to witness, hundreds of them have been arrested, fined and sentenced for speaking and distributing literature without permits. But it is only recently that their pacifist testimony has brought them into conflict with the law through their refusal to salute what they persist in calling the "devil's banner."

About twenty thousand of these witnesses are actively at work in the United States, with as many abroad in 83 foreign countries. They are incorporated in the United States as the Watchtower Bible and Tract society, and in England as the International Bible Students' association, under the leadership of a zealous and forceful former Missouri judge, "Brother" J. F. Rutherford.

Dies Irae

Judge Rutherford makes constant use of the radio as a vehicle for witnessing. He makes the airways ring with his deep voice and ominously oracular utterances, when some, or all, of the 295 stations that carry Watchtower programs are broadcasting either his speeches or electrical transcriptions of them. There has been one attempt to silence him because of his vitriolic attacks on that "arch-enemy of the kingdom," the Roman Catholic hierarchy ("Anti-Christ"), an attempt which he countered with a monster free speech petition that boasted two million signatures. Judge Rutherford is as suspicious of papal politics as certain patriotic societies are of Moscow gold, and is convinced that even Roosevelt is "selling the free citizens of the United States to the papal program of absolutism."

But no less ruthlessly does he indict the Protestant clergy and the Federal council of churches for their alliance with the commercial and political powers-that-be, and for their post-war attempt to substitute the League of Nations ("Image of the Beast") for the kingdom of God. He preaches that the rule of the "Gentile Kingdoms" ended in 1914, that the kingdom of God has already been established, that Armageddon is imminent, and that the wrath of God is upon "Christendom" with its "Unholy Trinity"—organized religion ("typified" by Babylon), big business ("typified" by Assyria), and organized government ("typified" by Egypt). Especially does *Jehovah* God oppose the arrogant Anglo-American seventh empire (foretold by Daniel), which conceives of itself as the peacemaker of the world. It is no mere coincidence that the judge uses the term *Jehovah* God!

Judge Rutherford has little patience with those timid witnesses who occasionally suggest more gentle language or greater emphasis upon "character building," for he conceives of his mission as "declaring the Lord's presence and the setting up of his kingdom which is in opposition to the powers of darkness . . . showing that all who oppose truth and righteousness are the enemies of the new kingdom, and that unless they quickly surrender they must soon suffer ignominious defeat." Harsh times breed harsh men.

Time, Seasons and Prophets Without Honor

Only the wicked will be destroyed at Armageddon, when Jehovah's executive officer, Christ (!), shall lead his invisible cohorts (a pestilence) against the gathered nations. After the nations have been humbled, the kingdom building will proceed, the resurrected patriarchs superintending the restoration of the earth, with witnesses as their assistants. The dead will be *gradually* revived and given judgment (i. e., a chance to choose righteousness), and those who accept it will live forever, but those who reject it will be destroyed by the "second death" (not to be confused with the traditional idea of eternal torment). Satan will be loosed for a season, then will come the end, and the restitution of all things.

Even now the four horsemen are riding and the vials of wrath are being emptied upon the earth!

It is only natural that persons with critical insight and a rational faith will turn away from this compound of "typology," several ancient heresies, fundamentalism, first century eschatology and pacifism. Yet to do so without understanding the conditions, historic and contemporary, out of which it arose, would be to ignore some important aspects of American "folk-religion"—a religion which correlates modern scientific advances with Daniel 12:4 as infallible proof that we are living in the "time of the end," and constructs whole denominations on such texts as Revelation 20:1-6, which is, incidentally, the sole canonical support for the idea of a thousand year reign of Christ. The witnesses are unique in that they have grafted on to a widely held belief in an imminent battle of Armageddon this belief in pacifism. Ordinary fundamentalism is more apt to accept war participation as a matter of course.

The Coming of 'Pastor' Russell

The millenarian idea, though ancient, first became general in American life about a hundred years ago, and was one of the factors that stimulated the Mormon "Saints and Strategists" to begin their search for a place to build Zion. It also became the cardinal point of the Adventist sects, bearing some socially useful fruit, despite the fact that William Miller and his muslin-clad Adventists, awaiting the epiphany on housetops and hillsides, have been the butt of three generations of profane jokesters.

The idea was inherited and refined by one Charles Taze ("Pastor") Russell, a Congregational minister

who, about sixty years ago, decided that the advent actually occurred in 1874, *invisibly*. He arrived at this date by adding together all the available ages of the patriarchs, the reigns of the kings and judges, two dates secured from the New Testament, and enough years A.D. to total six thousand. The seventh thousand years were to be a sabbath millennium. The "Pastor" comforted Miller's puzzled followers and other disappointed followers of former millenarian movements by telling them that they had been "typified" by the ten virgins who had arrived at the wedding feast too early.

Preparing for Armageddon

As a further result of "Pastor" Russell's theological mathematics, a book appeared in 1886 (only one of his many books, pamphlets and syndicated newspaper articles) entitled, "The Time is at Hand," informing an incredulous world that "we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the kingdom of God will be accomplished near the end of 1915." This "established truth" was evolved by dating the fall of Jerusalem as 606 B.C. and adding to it 2520 years, representing the "seven times seven times" of Israel's punishment. 1914 thus became a marked date—the beginning of the year-long battle of Armageddon.

Then came 1914 and a shot was fired in Sarajevo! "Pastor" Russell's 28-year-old prediction was about to be realized.

1915 ended. No dynasty had toppled; no heavenly kingdom come.

1916. On October 1, the "Pastor" wrote: ". . . promptly in August 1914 the Gentile Kingdoms referred to in the prophecy began the present great struggle, which according to the Bible, will culminate in a complete overthrow of all human government, opening the way for the full establishment of the kingdom . . . the author acknowledges that he thought the Lord's saints might expect to be with him in glory at the ending of the Gentile times. This was a natural mistake to fall into, but the Lord overruled it for the blessing of his people . . . we as the Lord's people have a further opportunity for perfecting holiness." A month later he was dead, not having received the promise, and among the funeral orators was a faithful disciple of the "Pastor," J. F. Rutherford, who dubbed his leader "the cleanest, purest man I ever knew . . . the greatest man that has lived since the Apostle Paul."

Prisoner at Atlanta

1917. America began to help "make the world safe for democracy" by sending two million soldiers to France and 405 C.O.'s to prison, among them Judge Rutherford, a handful of Russellites, Gene Debs and other strange bedfellows. In this Atlanta prison experience lies the psychological key to much of the present Witness movement and to the judge's vigorous onslaughts against the "devil's kingdoms."

1918. Armistice. No kingdom. Instead, a League of Nations. (And many idealistic clergymen dared to equate it with the kingdom of God!)

Once more a date had betrayed a prophet.

However, the millennial hope is strong and thousands of the hopeful remained faithful. Judge Rutherford, coming out of Atlanta on March 26, 1919, along with other Bible students, marshaled the forces for a national convention at Cedar Point, Ohio, where the perplexed Russellites proceeded to revise their myth and dogma. This painful necessity was made acceptable by the belief which Russell had held that the meaning of prophecy is only gradually revealed as the time becomes ripe for it. This canon of interpretation, of course, results in the correction of past prophetic errors, and in the accommodation of old dogmas to fit present realities, a process which does not necessarily imply cunning or dishonesty, since it can be done with the honest conviction that new truths are being "revealed."

Judge Rutherford Takes Charge

The distinction gained by a prison sentence, his legal training and convincing voice, and above all his prolific pen, brought Judge Rutherford rapidly to the fore, despite the fact that the "Pastor" did not appoint him as his successor. He has written fifteen volumes, interpreting various books of the Bible as "types" and allegories of present social, political and religious conditions, thus providing authoritative scriptural sanctions for "revelations." Although the books are characterized by an indiscriminate and uncritical use of proof texts, they are attractively made up with illustrations and caricatures. The French versions won first prizes for religious literature in 1933 and 1934 at expositions sponsored by the ministry of the interior. They are printed in 49 languages and dialects, and last year 26,000,000 copies were distributed. Thirty-one pamphlets containing short speeches and polemical essays have also been released by the judge.

This literature is distributed by local companies of witnesses who are organized into bands, based on the number of hours devoted to the work, "pioneers" giving a minimum of 110 hours a month, and "auxiliaries," "company publishers" and "sharpshooters" serving less frequently. "God's publicity agents," Rutherford calls them. They go from door to door showing their "testimony cards," selling and giving away "The Harp of God," "Reconciliation," "Prophecy," "Government," et al. These companies also meet regularly for worship—prayer, song and study of literature from headquarters—with occasionally a visit from one of the fifteen regional directors or an "ordained representative." Most of the companies have affiliated sympathizers known as "Jonadabs" who, though not full-fledged witnesses, have climbed into the chariot like the young man who accompanied Jehu when he "slew Baal out of Israel."

The Movement's Literature

The Watchtower society publishes two magazines, the Watchtower and the Golden Age. The former is a semi-monthly organ containing Bible studies written by Judge Rutherford, rebukes, exhortations, exposures of apostasy and heresy, notices of Watchtower radio programs and letters from companies and individuals. It

is by far the most powerful integrating factor in the organization. The Golden Age is a vigorously written and well-edited weekly with sections devoted to Labor and Social, Big Business Bits, Educational Flashes, Political, Domestic and Foreign News, where, seasoned with a "millenarian" interpretation, are some very readable cullings from the news. It plants vigorous and well-directed blows at commercial and military exploiters, is militantly anti-fascist, and is spoiled mainly by its intemperate Catholic-baiting.

One hundred and ninety-six witnesses, living in Brooklyn on a cooperative basis, constitute the "Bethel Family," and for a salary of fifteen dollars a month each, they man station WBBR, print and mail the literature, manufacture phonographs and transcription machines (used to play Rutherford speeches when the radio is not convenient), make the 34,997 pounds of ink used in printing and keep books on the $700,000 annual budget. Farms in Florida and on Staten island supply them with a large part of their food.

All of the literature and the speeches are based on Judge Rutherford's belief that these times demand " a more strenuous witness" than in "Pastor" Russell's day. The "Pastor" had advised, "Let every soul be subject to the powers that be," for God had permitted the Gentiles to reign. But the Gentile reign ended in 1914. The kingdom of God is here. "The powers that be" have become the "devil's kingdoms." Many of the old "Russellites" have found this metamorphosis to "Witnesses" rather trying, but this "Elisha work" has prevailed over the former "Elijah work" despite periodical intra-group disputes.

Wheat and Chaff

One wonders whether there is any wheat to be found buried beneath the all too evident chaff. Is there any residuum of social value beneath Revelation's cosmic imagery, "the invisible powers," the virulent anti-Catholic onslaughts, the naive faith in miracle and this uncritical use of the Bible?

The fight against war may profit from such a group, which because of its *weltanschauung* will perhaps supply more than its proportionate share of those who resist war service to the bitter end. Since they have expressed their determination not to participate in the next war, which they believe inevitable, once more the psychologists' reports on C.O.'s may read: "(1) Religious literalists (more correctly, *symbolists),* honest, sincere, but not possessed of broad social vision. This type of man constitutes fully 75 per cent of conscientious objectors." Who can deny that they have some social value, though they lack the vision? They have already shown that, unlike more sophisticated Christians, they will not hesitate to launch an attack on parrot-patriotism.

In the fight against fascism they have taken their stand. For daring to tell Hitler that the third reich is "the devil's kingdom," over twelve hundred witnesses are in concentration camps. In America, the Golden Age presents some valuable anti-fascist propaganda, though it tends to confuse the issue by making the tiara synonymous with the swastika and fasces.

But it is as a symptom of modern conditions and as a challenge to liberal Christianity that they are most significant. The witnesses are actually touching the unchurched masses with their modern revival of apocalypticism, this salvation via catastrophe, this doctrine of vindication. And unless liberal Christians can develop techniques for mediating their social justice pronouncements, and for helping to establish the cooperative commonwealth, the disinherited will continue to listen, and halfway believe, what they hear weekly over three hundred radio stations. In the words of a "pioneer" from South Africa: "The ranks of the unemployed are increasing daily, and the world's outlook is discouraging; because of that, they are giving heed to our publications, for the only hope of the world is in the kingdom of Jehovah."

Retribution Through the Masses

It is significant of a previous generation of church people that they became very much alarmed over "Pastor" Russell's logical and etymological attack on "hell" and his Universalist doctrine of the "second chance," and missed such a statement as this, tucked away in the "Studies in the Scriptures":

> . . . the general conditions of the world today and the rapid development since 1873 of socialism, nihilism, and communism, whose avowed object is the overturning of the powers that be and the redistribution of the wealth of the world, are certainly not out of harmony with what we should expect, however much, in some respects, these things may be deprecated by those who love law and order and peace. There will be a time of retribution upon all who by fraud or force, sometimes in the name of the law and under its sanctions, have unrighteously grasped the rights and property of others. The retribution, as we have seen, will come *from* the Lord *through* the uprising of the masses (italics his). . . . The trouble might be greatly lessened could men see and promptly act on principles of equity, ignoring and relinquishing all unjust privileges of the past, even though legalized; but this, selfishness will not permit until the trouble shall break and overthrow the proud and powerful, and exalt the meek and humble.

Here was profound social insight and "moral pessimism"; a laudable attempt to interpret current events in spiritual terms, to see some wheat amid the chaff of men's affairs. It is almost tragic that Judge Rutherford has seen fit to substitute a mythology of "invisible powers" for Russell's realistic "*from* the Lord *through* the masses."

Bravery is Bravery

Pacifism does not always appear in the rational garb that many would desire. This is true of Gandhi's satyagraha enswathed in Hindu metaphysics, of Tolstoi's mysticism, and the more bizarre aspects of early Quakerism. So it is with Jehovah's Witnesses. But bravery is bravery. Those who are not against us are for us. And in these days of increasing militarism and incipient fascism, when many strange bedfellows lodge together, the fundamentalists should be at least as welcome as the communists. It might be well, too, to remember that there once lived another disappointed group of nonresistant apocalypticists who "loved his appearing" even in the face of Roman lions. And they overcame the world!

BOOKS

Alternative to Pandemonium

MIRAGE AND TRUTH. *By M. C. D'Arcy. The Macmillan Company, $1.75.*

HYDE Park orators and university dons alike have become squeamish about discussing the simple, basic faiths of religion. Instead, refuge is taken in cobweb subtleties of thought that dazzle with their brilliance while they distract attention from their frailty. Our literary men weave dreams of appealing beauty to replace the awkward convictions of more naive days, but leave us at the end unsatisfied. The very sincerity, the yearning eagerness for some reviving and sustaining faith, the humble acknowledgment of complexities too baffling for the mind, mark off these men as seekers who demand a theologian's sympathy.

In such a spirit the master of Campion hall at Oxford comes to the present task. The spirit is strongly assisted by a clever pen which knows and keeps the pace of literary lights. Two current authors claim his special attention: Charles Morgan with his book "The Fountain," and H. B. Brewster with a less-known book, "The Prison." The former seeks that invulnerable peace which "the fret of common existence and the hot breeze of desire and fear and ambition should be powerless to disturb." The latter, closer to sordid realities of modern life, seeks to drag a faith "from the vitals of doubt," and offers at last a surreptitious revelation which emerges through our doubts but cannot be desecrated by them any more than it can be achieved by them—the sudden flash of unity which glorifies the common variegation of our lives.

Such searching for an inner source of peace must yield perforce the point it would conserve. For both the authors quoted seek to stress the basic reality of our senses, and in so doing build the bridge between the ego and the outer world for the invasion which must destroy their peace. Why not rather welcome the invader with open arms, and frame a philosophy of life that makes for peace *within* the flux and the anxieties of daily life? Out of this knowledge which binds us to our world let us build our faith. But the world to which it binds us is "but the seed-plot of an eternal flowering"; and unless this faith is grasped all search for happiness is a pursuit of mirages, and all boasting of human achievement is only the pride that goeth before a fall.

On the other hand, the conflict remains between the transcendent ideal and the rest of life; and, despite the hopes of George Beaton in his "Jack Robinson," art cannot vouchsafe the solution. Where, then, does the solution lie? Father D'Arcy finds it in the Roman Catholic faith. Here the germs of perfection lie hidden in the midst of life, but they are forever bursting their shells, and compelling us to recognize the glory of God, who furnishes the "unity and order and ultimate satisfaction of the intellect" for which these moderns crave.

From this point on, the theme is expanded along lines familiar to readers of Roman Catholic theology—but with great literary skill in words which often attain the level of prose poetry. Yet the breadth of the author's thought reminds us of a great tradition of Christian adventure in faith which all of us share—an adventure which always leads through crucifixion to the light. Only to those who, having counted the cost, have won serenity through sacrifice will the meaning of the Christian victory be made plain.

Side by side with these compelling truths incidental stresses on particular Roman doctrines appear, so that the unwary reader may assume that all belong together. But many of these ideas are merely stated without attempt at defense, so that one can only express disagreement with inferred corollaries which have not been demonstrated. Yet these are minor points which do not detract from a brilliantly written apology for Christian courage as an alternative to pandemonium. The courage is no mere moral athletics, it is the bravery born of a morale which has a rational groundwork for its sacrifice.

EDWIN E. AUBREY.

The Old Deal

THE HOOVER ADMINISTRATION, A DOCUMENTED NARRATIVE. *By William Starr Myers and Walter H. Newton. Charles Scribner's Sons, $3.50.*

HISTORY, scientific and unbiased history, interpreting and evaluating events in the cold light of eternity, can scarcely be written after the lapse of only three years and when the whole body of material involved is intimately connected with the partisan issues in a campaign that is just being launched. It would therefore be not quite reasonable to take as Clio's final word what is written by the editor of President Hoover's state papers and by his secretary during the entire administration. However, as between their version of Mr. Hoover's policies and acts in relation to the depression (for of course practically all the material here presented does relate to the depression) and the version presented by Mr. Roosevelt in his campaign speeches and by his zealous copartisans who have had an interest in blackening the reputation of his predecessor, Clio will certainly be favorably impressed by the superior factual accuracy of the former. Whether or not this is the time and these are the men to write the definitive history of the Hoover administration, now is the best time and these are probably the very best men to record the data which the disinterested historian hereafter will have to use.

Of necessity the presentation of a "documented narrative" of such a period of economic confusion involves some explanation of the causes and consequences of events and some expression of opinions as to the wisdom or unwisdom of policies. The general picture of the depression as painted by these authors is in part as follows: Its basic causes were the war and the orgy of speculation in the late 'twenties. A cause only slightly less basic than these was the inadequacy of our banking system, which was not fitted to cope with the dangers of either prosperity or adversity, which allowed itself to be dragged into the bog of European finance, and which encouraged the speculative mania that ultimately nearly ruined the banks and everything else. Credit inflation by the federal reserve system was urged in 1925, especially to save British and European banks and currencies; it was opposed by Mr. Hoover, then secretary of commerce, who foresaw the danger of excessive speculation; it was put into effect in 1927 when he was busy with flood relief in the south. In the first month of his administration, March 1929, he declared war on speculation and took steps to tighten up on credit for stock market operations, but it was then too late to prevent the crash. After the first slump, the gravity of which few realized, there was a temporary revival followed by a second and worse collapse. Bottom was touched in July 1932, and the upturn dates from that month. The depression was licked! But a campaign supervened, confidence was shaken, and the election of Mr. Roosevelt put the banks in a panic again. (Mr. Newton speaking.)

Meanwhile Mr. Hoover had dealt with the depression and unemployment by backing (among other things) the reconstruction finance corporation, the Glass-Steagall banking bill, federal home loan banks, expansion of federal land banks, large

appropriations of wheat and cotton for relief, and public works at the rate of $700,000,000 a year. His effort to maintain a balanced budget was frustrated by a congress which rejected measures to reduce government expenditures by $300,000,000 and increase revenues by $400,000,000. He refused to give an unbalanced budget the misleading appearance of being balanced by classifying some items as "extraordinary." That device, he said, "will fool no one." (A poor prophecy. It does.) He insisted that public works employment be limited to income-producing or self-liquidating projects, since nonproductive projects imperiled public credit, easily became political or local plums, and in any case did not solve the problem. He urged that direct relief was a local and state responsibility, in which the federal government should cooperate only by making loans to states that absolutely needed them to prevent distress. He stood for the maintenance of the dual form of government established by the constitution, with a proper separation of state and federal powers.

The reviewer does not underwrite this estimate of the causes and course of the depression or of the way out. It seems to him that it leaves out of account causes that go far deeper than post-war dislocations of industry and an inadequate banking system and disregards the need of something that goes far beyond the mere "recovery" of a past golden age of prosperity. But he is perfectly willing to sign his name to the sentiment that anyone who represents Mr. Hoover as having been cruelly indifferent to the human cost of the depression and as having "done nothing" to meet the crisis is guilty of bearing false witness against his neighbor.

Practically every statement of opinion in this book deals with matters that are still controversial. Some of the material was published periodically last year and it was vigorously and competently assailed. But the facts and documents here assembled are part of the record that must be studied by all who would understand the history of recent years or participate intelligently in making the history of the years that lie just ahead.

W. E. GARRISON.

Books in Brief

SIR WALTER RALEGH, LAST OF THE ELIZABETHANS. *By Edward Thompson. Yale University Press, $4.00.*

It is pleasant to be assured, on the authority of so competent and careful a historian, that probably Sir Walter actually did spread his cape in the path to enable the queen to walk with dry slippers over a muddy spot. It was a good investment, as well as a graceful gesture. If Sir Walter was the mirror of courtiers, he was also prince of dilettantes. His was the versatility of the renaissance. He did nearly everything almost as well as the best, but was never quite supreme in anything. But as soldier and sailor he was no amateur. Mr. Thompson has not only studied with patience and skill all the voluminous materials bearing upon the life of Ralegh, but has made of his narrative of that life a stirring and exciting pageant of the days of great Elizabeth. It may be a matter of curious interest to note that, while the hero of this tale generally spelled his name as given above, seventy-eight variant spellings were used by him and his contemporaries, and the common "Raleigh" happens to be one that he never used.

DUST OVER THE RUINS. *By Helen Ashton. The Macmillan Company, $2.50.*

Miss Ashton is said to have a special gift for depicting characters in unusual situations. She displays that gift in this novel with a cast of only five characters (plus a few who are part of the scenery rather than of the personnel) doing a piece of archeological research in the Arabian desert. Cut off from all the world, these five have opportunity to make all possible impacts on one another, to the discomfiture of all, and to reveal their inmost characters. The story is written with a masterly hand, and evidently it was subtly and thoroughly thought out before it was written.

CORRESPONDENCE

Boondoggling

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading the article, "Boondoggling in Private Enterprise," one naturally concludes that, as an economic commentator, Mr. T. Swann Harding is a very good chemist. Mr. Harding would have us believe that because some citizens in private life waste some of their own money, government officials are entirely justified in wasting other people's money. There is no distinction between mine and thine. Since Mr. Rockefeller and Mr. Ford have invested some of their own cash in enterprises of doubtful value it would be quite all right for me to spend your money in wasteful ways, if I could get my hands on it.

Is it possible that this article is a blundering attempt at satire and humor and that we are not expected to take it seriously?

Fulton, Ky. WILLIAM DUNN RYAN.

Gambling and the A. T. & T.

EDITOR THE CHRISTIAN CENTURY:

SIR: In your last issue in connection with the American Telegraph and Telephone hearings you were kind enough to refer to my article "Gambling by Wire" published in The Christian Century on April 23, 1930, in which the facts in regard to the use of the A. T. & T. for gambling purposes were brought out. It would probably interest your readers to know that this article had been previously accepted by the Outlook, which offered to pay me a handsome remuneration for the article, only stipulating that all reference to the American Telephone and Telegraph company should be deleted. To this suggestion I, as author, refused to agree. The article was returned to me and was then submitted to and published by The Christian Century. No wonder the president of the American Telephone and Telegraph company could maintain his ignorance of the gambling carried on by his concern when the forces of censorship were so powerful!

Yale University, JEROME DAVIS.
New Haven, Conn.

"The Battle of Columbus"

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to your editorial of April 1, it seems to me that the Methodists—"radicals" and "conservatives"—need not clash at Columbus, if both would remember a fundamental of their faith, namely, belief in quick and thorough "conversion," i.e., revolution. This of course refers to individual character and social change—the latter being both a result of the former if genuine and also a cause—the two being essential for the creation, each of the other.

No Methodist should be alarmed if either is sudden, that is to say, partaking of the characteristics of a revolution.

I write as one who spent several years in a Methodist Sunday school and college.

Seattle, Wash. SYDNEY STRONG.

It Happened Once!

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of February 12 a correspondent asks for the case of some eminent Protestant minister who has been invited to preach in a Roman Catholic pulpit, thus paralleling Dr. Peter Guilday's story of the Catholic bishop who repeatedly preached in Protestant pulpits. I have a case to report that is unique so far as I know.

Paterson, New Jersey, held its hundredth anniversary on the

Sunday nearest to July 4, 1892. Great preparations were made; a tent to hold thousands was erected. Two hours before time for the celebration a great windstorm destroyed the tent. The committee of one hundred was up against it. At the crucial moment Father Sebastian Smith, rector of St. Joseph's Roman Catholic church, the largest in the city, offered the committee the use of his church for the celebration.

By 7:30 the church was jammed, and ministers and rabbis occupied the front of the pulpit. A hymn was announced by a Methodist preacher. A rabbi offered prayer. A Presbyterian read a poem. Then the famous Dr. Russell Conwell, Baptist minister of Philadelphia, preached a thrilling sermon, and Father Smith pronounced the benediction. No one was hurt; all were blessed.

Paterson, N. J. ELI MIRANDON.

Sanctions or Anarchy?

EDITOR THE CHRISTIAN CENTURY:

SIR: Having seen war at first hand I am as eager as you for the achievement of a world order based on peace and justice. Our aims are the same, and we ought to be able to discuss differences in method without rancor. Frankly, I think that the foreign policy you advocate tends to defeat the very ends we both seek.

In Germany, Italy and Japan we have three nations whose internal policy is the antithesis of all that we mean by liberalism and democracy. All three of them have flagrantly violated their pledged word. Two of them are now engaged in the military occupation of weaker neighbors. Trading on the desire of the other great powers for peace they confront the world with one *fait accompli* after another.

In a situation like this I should expect to find the liberals of the world united in defense of the great human values. I should expect those who had played an honorable part in the campaign for the Kellogg pact to show moral indignation at the cynical treatment it receives. You have in mild terms expressed your disapproval of treaty violations. Yet again and again you seem to apologize for acts that really are morally indefensible. The alternative, to be sure, involves certain dangers. If the great powers had applied strict economic sanctions against Japan in 1932, she might have declared war against the world. Even if she had done so, her economic vulnerability is so great that she probably could have been restrained without firing a shot.

The failure of the powers to act vigorously against Japan set the stage for Italy. She had every reason to believe that a precedent had been established. One can sympathize with her surprise at finding even the present mild sanctions being invoked against her. Yet it is clear that, by closing the Mediterranean at Gibraltar and Suez, Great Britain could have compelled Italy to stop her attack on Ethiopia.

She did not do it. As a result Germany is encouraged to think that she can continue in her unilateral denunciations of her treaty obligations. Once the Rhineland is garrisoned and fortified, so that the French are immobilized, how long do you honestly think it will be before Hitler strikes at the Ukraine? What do you think Japan will do the instant Russia is engaged on the west? What do you think Italy will do in Africa? Where do you really think it will all end?

There are just two ways of regulating human relations. One is the way of law, supported by force; the other is the way of sheer, uncontrolled violence. When the law is violated (whether it be statute law or international law) the law-abiding majority have just two options. Either they can use the minimum of force necessary to make the law respected, or they can allow the entire system of law to dissolve into anarchy. In your opposition to sanctions, have you not chosen the greater evil? Anarchy in the long run involves far more violence than the enforcement of law. The violence which results from anarchy is aimless and self-perpetuating. The violence involved in the enforcement of law, regrettable as it is, does have as its aim the establishment of justice and order.

The liberal apologists for Japan and Italy and Germany really are undermining all hope of an international order based on law, since they condone the breaking of treaties. In 1932 it would have been easy to stop Japan. In 1935 it would have been harder to stop Italy, but it still could have been done. By 1936 it has been impossible to stop Germany save at the cost of a major war. This is where five short years of doctrinaire pacifism have brought the world!

St. Luke's Church, Brockport, N. Y. LELAND B. HENRY.

Monopoly and the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorials on the moral aspects of block-booking and blind selling of motion pictures are so convincing that I am moved to ask this question: Are not these contracts violative of the Sherman anti-trust act and the later act against unfair practices *tending* to monopoly? Is new legislation really necessary in the premises? If the practices in question have been challenged and upheld by the United States supreme court, then, of course, we need the Pettingill-Neely bill. But if there has been no such challenge, would it not be advisable to institute proceedings under the Sherman law, which, as you are aware, prohibits any and all combinations, contracts, agreements and practices "in restraint of trade"? And what about the duty and power of the federal trade commission to issue orders to desist and abandon unfair and monopolistic practices?

Will not some able and experienced lawyer among your readers throw some light on the foregoing queries?

The Lewis Institute, Chicago. VICTOR S. YARROS.

Churches and the Living Wage

EDITOR THE CHRISTIAN CENTURY:

SIR: I wonder that some informed layman has not seen the humor in your vociferous zeal for the social gospel and turned the laugh upon you. I counted six articles and editorials in the issue of April 1 which had as their theme social justice, wages, standards of living, ethics of business. There was that thunderous sentence at the top of page 486: "What right has any business to survive which expects its employes to live on such a budget as this?" (Ten dollars per week.) Don't you know that the churches for whom you speak are more unjust than the business you attack?

"Ten dollars per week." Good heavens! don't you know that the churches of Michigan pay married men ten dollars per week for full-time pastoral work? I can give you names and addresses of pastors getting less than ten, getting nine, five, and of two men working for the "collection." Fifteen dollars per week with which to keep a family, a car and a telephone is common enough in this state.

These zealous shouts for social justice from a spokesman for the churches must sound suspiciously like hypocrisy to well informed laymen.

Eaton Rapids, Mich. E. A. KELFORD.

"Somehow"

EDITOR THE CHRISTIAN CENTURY:

SIR: A few weeks ago I attended a funeral service. A dear man preached the sermon of the hour, but after I had begun to *think* about the fact of its recurrence, I counted thirty-five uses of the word "somehow." The incident of that funeral sermon seems to me a symbol. There is too much "somehow" in our religion. There should be things more definite, more clearly outlined in our religious experience. More absolute assurance, more clear-cut conviction. Not so much "somehow."

Tipton, Iowa. OTIS MOORE.

Pyschic Phenomena and Faith

EDITOR THE CHRISTIAN CENTURY:

SIR: Very interesting is the article "Immortal Man and Mortal Society" by Mr. Dancey, and the offhand way in which he dismisses, as quite unhistorical, the psychic phenomena of the New Testament. It was clever of Mr. Dancey, but hardly convincing, to select the raising of Lazarus, in the Fourth Gospel, which is generally admitted by well qualified critics to be less strictly his-

torical than the Synoptics, and then bunch with it all the psychic phenomena of the Gospels, and the crucial, life-changing experiences of Paul, as "comparable," followed by his conclusion that "the modern reader has no choice but to dismiss them as fiction."

How well this illustrates and emphasizes the truth of the affirmation of F. W. H. Myers, in "Human Personality": "I venture now on a bold saying, for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the resurrection of Christ; whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it. The ground of this forecast is plain enough. Our ever growing recognition of the continuity, the uniformity of cosmic law, has gradually made of the alleged *uniqueness* of any incident, its almost inevitable refutation."

To one who has followed the development of the "new evidence" for over forty years, in its cumulative force and dramatic appeal, the real mystery becomes one of how intelligent men can ignore the results of the critical investigations of psychic phenomena by men of the highest intellectual ability, and dismiss them lightly with the conclusion that anyone who comes to a positive belief in survival must be suffering from mild mental alienation.

Those who care enough about the subject to compare the structure of thought and the literary style of "Human Personality" with "The Road to Immortality" and "Beyond Human Personality" or to compare the open-mindedness and moral earnestness of "Varieties of Religious Experience" with the same qualities in "The One Way" by Mrs. Jane Revere Burke, will have some reason to wonder how a serious thinker can affirm that "in its positive doctrine of immortality, and there alone (!) is the basis of the Christian social gospel" and then proceed to knock out that basis (as he supposes) by flimsy and slipshod criticism. But it seems too much to expect that men will be willing to lay aside their presuppositions and prejudices and, as Huxley put it, "sit down before the facts like a little child."

Sandwich, Mass. JOSEPH B. LYMAN.

Thoughtless (?) Youth

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me to register my protest and disapproval of your editorial, "Art and Humor Mobilize Against War." I do admit that humor and art may have an important part in opposition to war. But I can't agree that "the rising generation shows intelligence as well as humor" or even common human decency in its organization of "Veterans of Future Wars" demanding immediate payment of a bonus for the sacrifice they will be called upon to make in future wars, or in its organization of "Gold Star Mothers of Veterans of Future Wars" demanding immediate trips to Europe to visit graves of their future sons.

As wrong as war is and as foolish as it is, we must face the fact that we have had a war. That war has cost sacrifice and misery to both men and women. The men called upon to make those sacrifices, and the women who were compelled to give up their sons, were not to blame for that war. Is it unintelligent for a nation to endeavor to express its appreciation for that grief and misery it called upon a part of its people to bear, by aiding them through the bonus? Is it intelligent to poke fun at the sorrow and misery that these men and women were called upon to bear? These college students to me are not intelligent or humorous. They are thoughtless youngsters.

Placerville, Calif. HAROLD G. MOREHOUSE.

Endorsement Withdrawn

EDITOR THE CHRISTIAN CENTURY:

SIR: It has come to my knowledge that Professor A. J. I. Kraus is visiting various parts of the country seeking to enlist support for his fight for reinstatement at City college, New York, from which he was dismissed after conducting a hunger strike in the interest of Jewish students of Polish universities. Professor Kraus uses letters and testimonials given to him by Professors Dewey, Counts, Ernest Scott, myself and many others. These letters were honestly secured at a time when we believed that an injustice had been done him. Though I for one still believe that his case was badly handled, I believe that his emotional instability is such that I could not honestly recommend his reinstatement at the college. Furthermore, I believe that his present campaign in various cities far away from the place where the injustice was done is completely futile. While not speaking officially for the other men whose names he is using I have reason to believe that they are in agreement with me in this matter. While we sympathize with Dr. Kraus we do not believe that any good purpose is served by his present campaign.

New York, N. Y. REINHOLD NIEBUHR.

The Question Box

Is the prayer of Jesus on the cross an unanswered prayer? (Luke 23:34.) D.E.S., Weedsport, N. Y.

THIS first of the "seven words" uttered by Jesus on the cross is one of the most precious sayings of our Lord. The fact that it is not found in several of the manuscripts, both uncial and cursive, is at first a disappointment to the student. It seems so thoroughly in the spirit of Jesus that one does not willingly share the view of several authorities on the text of the New Testament that it is an extraneous fragment. This fact however, even if conceded, would not invalidate its right to be regarded as an authentic portion of the early Christian tradition, whether or not it is a part of the original text of Luke.

As to the question, the import of the prayer would not be the guilt of the Roman soldiers who crucified Jesus, for they merely carried out the orders of the governor. More appropriately would it apply to Pilate, the responsible authority in the case. But Pilate was merely the instrument of government, who under pressure of the Jewish leaders, and the crowd stirred to anger by them, yielded to the violent demand for the sentence of death. Was it then the priests and scribes of whom Jesus was thinking when he uttered these words?

No doubt it was the entire complex of motives, passions and jealousies which brought Jesus to the cross to which the words apply —the treachery of Judas, the anger and envy of the Jewish leaders, the servility of Pilate, and the excitement and mob impulse of the people, moved by rumors and easily impelled to demand the spectacle of cruelty and torture in which mobs delight. To a degree all these participants in the tragedy were sharers in its guilt. Yet none of them understood its real meaning. They merely looked upon Jesus as a pretender to a messianic role, who ought to be punished for his presumption. As such, Jesus looked upon them all with a vast pity and forgiveness which was the expression of his love for all mankind, even the worst.

It is that discernment of the solicitude of the Master for the saving of human nature from its selfishness, its ignorance and its sin, which makes these words from the cross unforgettable and precious. Even if there were doubt that he uttered them, as some of the sources imply, they are so fully in harmony with his character and message that they evoke assurance of their genuineness as expressions of the mind of Christ.

The questioner would seem to suggest that if the instruments of the death of the Lord were ignorant of their crime, they had no need of forgiveness. But there are always deeper issues than the momentary expression of an ignorant impulse, a prejudice, a hatred, a cowardice. And forgiveness is no mere wiping of the slate on which there is written the record of a sin. It is the deeper and more costly process of bringing to the transgressor the redemption which alone has value in the moral life. All the world needs forgiveness, in varying measure; the sort of forgiveness which involves enlightenment, repentance, cleansing, wholeness. That same prayer for pardon Jesus would utter in behalf of all humanity. In some cases it is answered, when there is suitable response and effort on the part of the marred life. Was it answered in the cases of all those blemished and tangled lives that cooperated, even though unconsciously, in the tragedy of Calvary? God alone could answer.

H. L. W.

Turkish Name Deadline Nears

Choose New Family Patronymic, Declares Law, or Have One Imposed by State—Syria in Revolt

(Correspondence from the Near East)

ISTANBUL, Mar. 16.—Such Turks as have not yet assumed a family name in fulfilment of the law will have to make haste, as otherwise they will be given one ex-officio by the authorities. There seems to be some doubt on the part of non-Moslems—Greeks, Armenians and Jews—who already have family names, as to whether they should take Turkish ones. Some have already interpreted the law in the affirmative and adopted pure Turkish names. A very interesting feature is the striking resemblance between such names and northern European patronymics. Thus, new ones include such as Kent (fatherland), Bayer (Mister and man), Shener (gay man), etc. Some of them are even identical with those of foreign manufacturers of well-known products, a circumstance likely to arouse difficulties in connection with trademarks.

* * *

What the Turkish Girl Should Know

News received from Smyrna reports that in an effort to raise the standard of their pupils' moral outlook, the headmasters of all high schools of girls have jointly sent a number of recommendations to the formers' parents. According to these recommendations, no schoolgirl should go to a cinema, unless she goes with her school or is accompanied by an adult member of her family. If men try to talk to her on the street she ought to tell her parents or the headmaster. She should not talk to a young man on the street even if he happens to be a relative, unless he is her own brother. She ought always to wear her school cap, to prevent her being taken to a police station in case she chances to be included in a police raid. The parents' attention is, furthermore, called to the fact that the Turkish woman's real beauty resides in her simplicity. Their daughters should, therefore, refrain from wearing loud colors, extravagant ornaments, rings, earrings, or to paint their faces and their nails.

* * *

Turkey, Also, Increases Military Budget

With a total provision of 216,000,000 liras, Turkey in 1936-37 will have the biggest budget she has had since 1930, and, considering the higher purchasing power of the Turkish currency today, the biggest budget with which the Turkish taxpayer has been confronted since the war. This increase has been steady since 1932. Compared with last year's budget, the new one marks a further increase of 11 per cent, mainly represented by military expenditure. The latter now reaches a total of 66,562,308 liras, plus 9,354,752 for the gendarmerie, altogether 35 per cent of the budget, of which a further 20 per cent is represented by the public debt service.

* * *

Syria Again in Revolt Against French Rule

For more than six weeks Syria has been boiling over. In support of Syrian nationalist claims, the Moslem population, as a whole, has gone on strike and blood has been shed, with casualties on both sides. Finally France, through her high commissioner, has promised to grant a status much like that which has been conceded to Iraq by Great Britain. Tranquility, however, has not yet been restored. What some consider as a pan-Arabic and others as a pan-Islamic movement pervades both the near east and north Africa. Though not precisely a popular movement, it easily arouses popular passion, with bloodshed, maltreatment of minorities and xenophobia as its immediate result. There is also a general surmise that Italian intrigues may not have been absent from the Syrian, and formerly from the Egyptian, riots.

There are about 3,000,000 inhabitants of Syria, among whom a small fraction is Christian. Three hundred thousand, besides, are Armenian refugees from Turkey. Since the Syrian revolt 10 years ago the French have been active in making their military position impregnable, and in basing their domination on friendly, particularly Armenian, elements. That from a military point of view the French have the country well in hand became strikingly apparent in 1929, when French troops prevented thousands of armed Syrians from crossing the Palestinian frontiers and thereby from participating with the Palestinian Arabs in a general massacre of the Jews. Impartial observers maintain that, to a certain extent, the French civil administration is responsible for the general discontent.

* * *

Education Makes Rapid Strides in Persia

News from Iran reflects constant progress in education. It appears that in 1910 the number of primary schools amounted to only 112, with 10,531 pupils, of whom 2,167 were girls. The two secondary schools in the country enrolled 154 pupils. Higher education was limited to a faculty of medicine, a polytechnical and a military school. The improvement has been particularly marked under the reign of Shah Riza Pehliwi. The number of schools is now well over 4,000 with over 200,000 pupils of whom one-third are girls. Secondary and higher education have registered a corresponding advance.

E. GUERON.

Chicago Young People in Temperance Rally

From the platform of the same church—Second Baptist, Chicago—where Frances E. Willard delivered one of her most important appeals for abstinence just 40 years ago, there was called to order, on March 29, a young people's interdenominational temperance rally under the auspices of the Youth's temperance council of Illinois. Mrs. Ida B. Wise Smith, national W.C.T.U. president, was among the speakers.

Dr. Hocking Sees Social Decline

Harvard Philosopher Mourns Mediocre Minds of Present Day—Economy Adopts Communal Medicine

(Correspondence from Indiana)

INDIANAPOLIS, March 31.—During these days Prof. W. E. Hocking of Harvard is lecturing on the Mahlon Powell foundation at Indiana university. This is the first series under this newly established foundation. Dr. Hocking's first lecture on the individual as a unit of the social order has attracted much attention. Liberalism, he says, has been working badly in the western world. Liberalism, or individualism with its associated democratic conceptions, has shown itself incapable of bringing about or maintaining social wholeness, and the capacity for united thought and action has become imperative. Our political and business life reveal fragmentariness and "pimply prosperity," but they do not add to the general health. Private reservoirs of capital have no relation to the public concern. Private owners are not devoid of good will, but there is no channel in liberalism that makes wealth constitute a working commonwealth. This liberalism has infected the west with the idea of rights-without-duties. Education, too, has failed here. Responsibility is lost. The chief suffering of our declining age of liberalism is not poverty, but a prevalent flabby mediocrity of mind and character which inspires a sort of moral loathing. We have bred a nation of spoiled and juvenile minds, unable to think, devoid of the power of self-criticism and incapable of mature political responsibility.

* * *

Adler Attacks Modern Educational Methods

The International Federation of Catholic alumni and the Newman club (Catholic students) of Butler university, are sponsoring a series of lectures on modern subjects in the light of the Catholic faith. Recently Dr. Mortimer Adler of the University of Chicago spoke on "Misapplied Psychology," in which he stated that modern psychology is responsible for the elimination of mathematics and the classics from compulsory studies in our colleges with the result that students are being turned out who can neither speak nor write well. He thought college standards should be so raised as to exclude all who do not belong to the college. And he said that teachers are being shown more *how* than *what* to teach. Another speaker, Rufus Rauch, of Notre Dame, Shakespearean scholar, said that it was impossible to understand that author without a knowledge of Catholic theology.

* * *

Town Adopts Community Medical Service

The little town of Economy has inaugurated a plan of medical and health insurance, whereby every family in town pays

$1.30 per month which entitles them to complete medical attention. A De Pauw student, named Paul Turner, is the chief inspirer of the movement, and he got the idea through debating on the idea of state medicine. The plan in Economy has been approved by the state medical association. The doctor appointed by the community is Dr. J. R. King.

* * *

Christian Scientists Build Again

The Christian Scientists have architects' plans already drawn for another new church in Indianapolis, the second new church for this group in the last two years. It is to cost $60,000, will seat 800, and will be a Georgian colonial structure. The money for this building is either raised or fully subscribed!

* * *

Communists Concentrate on Wooing Negroes

At a recent meeting of the state board of Christian education, and the interracial committee of the church federation, it was learned that colored people are being approached by communist leaders who offer them a sincere comradeship, such as is often not shown them even by church people. The Christian approach to the color problem is best, if it "was only worked," as Mr. DeFrantz, secretary of the largest colored Y.M.C.A. in the country, puts it. An interesting and illuminating experience it was last month, when the interracial committee of the church federation invited two young communist leaders to sit in with us and to state their case. We found we agreed on much. The main points of difference were on method, on final ends, on the rapidity or gradualness of social change, on the problem of raising too much revolutionary violence without sufficient stability to hold it in check, and the like. Dr. Winders, long a white interracial worker, stated that much change had come in the last years in interracial relations and he hoped that the changes would not come too rapidly so as to retard further gradual and substantial gains.

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Father Coughlin's League Continues Campaign

Mr. S. C. Cleland of Fort Wayne, the state organizer for Father Coughlin's National union for social justice, met about 1,000 people in Tomlinson hall the other day. He appealed to the middle class to assert its leadership, and claimed that the union has no desire to abolish capitalism, but to remodel it.

* * *

And So Forth

Christ church on the circle has again conducted a daily noon-time devotional period every day during Lent. Regular visiting preachers included again this year Dean Sidney Sweet and Bishop Scarlett of St. Louis. These meetings in this chapel have become a part of the life of our city.

Dr. P. H. Welshimer, renowned Disciple minister of Canton, Ohio, reminded 600 teachers of the church schools of this county's Disciple churches of an old fact which might be reiterated in this period of Sunday school criticism—that 85 per cent of Disciple accessions still come through the school!

Dr. James A. Crain, one of the secretaries of the United Christian missionary society, has been selected to make addresses in a nation-wide tour in the interest of peace. He will travel with Sherwood Eddy. The campaign begins April 21, when, over a national network, Mrs. F. D. Roosevelt and the Rt. Hon. George Lansbury will speak. The latter speaker will be in this city May 4 for an all day engagement, closing with a mass meeting in the evening.

E. G. Homrighausen.

Plan Institute of International Relations for June

For the fifth consecutive year, the Midwest institute of international relations will be held at Northwestern university this summer—June 22 to July 3—under the auspices of the American Friends service committee in cooperation with an Evanston committee. On the program this year, as members of the faculty, will be two well-known continental observers of international and religious affairs: Frederick W. Norwood of London, and John Emlyn Williams, Berlin correspondent for the Christian Science Monitor and other periodicals. E. Raymond Wilson, connected with the institute from its beginning, will act as dean of the sessions. Alfred H. Cope is the new executive secretary of the institute.

Baptists to Meet in St. Louis Between Conventions

Southern and Northern Baptists will meet in St. Louis May 18, 19—between the sessions of their two conventions. The program committee has set as the theme for discussion "The historic Baptist principle for today." Among those participating in the program will be George W. Truitt, head of the Baptist world alliance; J. H. Rushbrooke of England, secretary of the alliance, and Dr. Kagawa. The Northern Baptists will hold their convention May 20-24.

Death of W. Douglas MacKenzie

Dr. W. Douglas MacKenzie, president emeritus of Hartford Theological seminary, died in South Africa on March 29, at 74 years of age. Dr. MacKenzie was professor of theology at Chicago Theological seminary from 1895 to 1903. In 1904 he became president of Hartford seminary and remained there until his retirement in 1930. He was the author of numerous books on theology.

Community Church Workers to Meet in Hartford

The biennial conference of the Community Church Workers of the U.S.A. will be held in Hartford, Conn., May 12-14. Addresses will be delivered by Robbins W. Barstow, Warren H. Wilson, O. F. Jordan and others. R. Carl Stoll is president of the organization.

Student Editorials on Nye-Kvale Amendment Win Prizes

Prize awards of $50, $30 and $20 for the three best editorials submitted in a nation-wide contest for students on "Why congress should pass the Nye-Kvale amendment" are announced by the Committee on militarism in education. Prizes were awarded as follows: First prize, Roger E. Chase, Columbia university; second, Elmer J. Lewis, Riverside junior college (Cal.); third, Gilbert Harrison, University of California. Among the judges were Dorothy Canfield Fisher, Harry Emerson Fosdick, Bruce Bliven and Congressman Knute Hill.

Auto Killings Rouse Texans

Death of Governor's Sister Brings Demand for Action—Religion Stressed in Schools and Colleges

(Correspondence from the Southwest)

Waco, April 5.—Following the death of Gov. J. V. Allred's sister, Mrs. W. B. Stokes, in an automobile accident, a new traffic enforcement effort will be made throughout the state. Mass meetings were held at Longview and other points in east Texas by indignant citizens, who insisted that something emphatic should be done to stop the mounting number of deaths in motorcar accidents. In the case of Mrs. Stokes, it appears that the operator of the truck which crashed into her machine was dozing, due to overtime driving. Now comes a state order that the 45-mile an hour law must be observed. The new driver's license law goes into effect this month. Meantime drunkenness increases the already staggering record of highway fatalities.

* * *

Dean Gilkey At Dallas

Religious week observance at Southern Methodist university brought Charles W. Gilkey of the University of Chicago chapel to Dallas. His addresses applied religion to contemporary life, and in addition to revivifying the spiritual tone of the university his addresses, reported in the newspapers, carried their challenge to far-off places, as, for example, when he declared communism, nationalism, racialism and liquor were in effect four religions clamoring for the attention of youth today.

* * *

Kagawa Returns To Texas

It was religious week observance for Houston's Rice institute, Austin's University of Texas and the various colleges and universities in and adjacent to Dallas when Toyohiko Kagawa spent a week in Texas. There can be no doubt that the students and pastors in these centers were the ones chiefly interested in the Japanese leader. Many in the unreading throngs who tried to hear him in the large auditoriums reminded me of the new-rich man, who, on going to the Holy Land without a proper background of reading, quit the tour in some disgust, saying he was "fed up on them sights."

* * *

Public Schools Foster Religious Services

Speaking of religious week observances, the public schools of Hillsboro fostered five evenings in the junior college auditorium for the entire community, with a speaker from the Baptist, Presbyterian, Disciple, Episcopal and Methodist churches in turn. The experiment was a distinct success.

* * *

Plan for Negro Clergy Conference

Again Bishop college for Negroes, at Marshall, will hold its annual minister's institute under H. M. Smith, dean of the school of religion. The lecturers will be

C. T. Alexander, Dallas; Noble Y. Beall, Atlanta; M. J. Brockway, Oklahoma City; J. M. Dawson, Waco; E. L. Harrison, Washington, D. C.; Anson Phelps Stokes, Jr., Shreveport; W. R. White, Oklahoma City; and R. H. Hines and J. N. Hughley, Marshall. This progressive, liberal institute attracts hundreds of pastors from eight or nine states, and has come to be a significant meeting in behalf of better interracial understanding and cooperation.

* * *

Plans Completed for Peace Campaign

The Emergency peace campaign will command many speakers in the southwest. Meetings in Oklahoma will be held at Tulsa and Oklahoma City and in Texas at Denison, Sherman, Wichita Falls, Abilene, San Angelo, Brownwood, Corsicana, Tyler and Marshall. Mrs. Mildred Scott Olmstead of Washington has just toured the state, speaking to the women, and at Baylor university, Waco, organized a student group.

* * *

Methodist Women Seek Ordination

The missionary council of the Southern Methodist church held its 50th anniversary meeting in Dallas. It was largely attended by women from throughout the south. In addition to Kagawa and Dean Gilkey, the women listened to their bishops and leaders of distinction. They adjourned with the adoption of a million dollar budget and a demand for the ordination of women to the ministry where merit warranted.

* * *

And So Forth

Pastoral changes noted during the month include the call of E. Bruce Banks, formerly law practitioner at Longview, to the First Christian church, Athens, and Vernon G. Miles from Duquoin, Ill., to Cameron First Baptist church.

Church officials touring the state during the month were Henry Sweets, Louisville, moderator of the general assembly, U.S.A., and C. E. Maddrey, Richmond, executive secretary, Southern Baptist foreign board.

JOSEPH MARTIN DAWSON.

Community Holy Week Services in San Diego

Catholic, Jewish and Protestant leaders of San Diego, Cal., joined in community services during holy week. Churches, schools, newspapers, radio stations, theaters and business all joined in promoting this week of religious services. Ministerial leaders of the city delivered noonday messages.

Bishop McKim Dies in Honolulu

Rev. John McKim, until last November Episcopal bishop of North Tokio, Japan, died in Honolulu, Hawaii, on April 4, at 84 years of age. Bishop McKim enlisted as a missionary in Japan immediately following his ordination. In 1893 he was elected bishop of Tokio.

George W. Shelton, Pittsburgh Minister for 25 Years, Dies

Rev. George W. Shelton, pastor of the Second Presbyterian church, Pittsburgh, for a quarter-century, died suddenly on April 4. Dr. Shelton had preached in most of the larger cities of America, as well as in many European cities.

Consider Rhine Plans Mistaken

Public Opinion in Britain Against All French Proposals to Restrain Hitler—Furore in Liverpool

(Correspondence from England)

LONDON, March 25.—The letter which the archbishop of Canterbury sent to the prime minister in the name of the leaders of the churches expressed so well the general mind that a popular evening paper, the London Star, printed it as it stood for its one editorial yesterday. It did not say anything new, but it said very well what the average man is thinking. The free church council is meeting at Bristol. Its leaders had looked forward to a visit from Mr. Eden. He sent in his stead Lord Halifax, who took occasion to make a long and important speech, part of which has excited anger in France. He disclaimed the idea that the terms sent to Herr Hitler were an ultimatum; M. Flandin appears to think that they are. Here by far the greater number of our citizens are with Lord Halifax and Mr. Eden. It would be a serious mistake to imagine that this country would enter into a military alliance with France to enforce the terms as they stand. I find most of my friends impatient of what they think the shortsighted, useless and melodramatic plan to occupy the borders of the Rhine on the German side with international troops.

* * *

Liverpool Canon Refuses to Bless Government's Policy

Liverpool cathedral is once more in the public eye. On Sunday last Canon Davey at the popular service which is held late in the day said: "Today, you will have observed, we of the chapter of Liverpool have not been able in our customary manner to commend the proposals of our ministers of state unto the blessing of Almighty God. We are persuaded that to offer unto God for the purposes of truth and peace what has been done in our name this week would only be possible with contrition and shame." The bishop, who was not of course responsible—in answer to the fierce attacks of Mr. Duff Cooper, who declared that he was almost tempted to do what Henry II did—said that it was not true to say that in the cathedral the customary prayers for the guidance of the ministers of state had ceased to be made, or were not made last Sunday. He thought that the words used at the evening service were capable of misunderstanding. He maintained the right of the preacher to defend his own views of the trend of government policy, and it was wrong, he said, to ask for the success or defeat of any particular proposal, but it could never be right to refrain from the prayer that wisdom and courage be given to the statesmen who have decisions to make.

I imagine that those responsible were most concerned to protest against the too prevalent idea that the church is the prayer-arm of the state.

* * *

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turned went down the Clyde yesterday into the deep waters. She went "doon the watter" in the sight of an enormous multitude. In spite of some slight mishaps the voyage was made successfully. It is a little difficult to explain why there was so amazing a public interest in this new ship. Perhaps the long time spent upon it, the ups and downs of its fortunes, may help to explain the unparalleled enthusiasm of yesterday. After all, it *had* been built. But there is more in it than that. Deep down in every British heart is the pride which is felt in the achievements of our sailors. We have felt bitterly the hardships which have been endured in recent years both by sailors and by the splendid craftsmen who build ships. I know nothing more saddening than the line of tramp steamers, lying idle in our water-ways. The coming of the Queen Mary has seemed like the promise of a restored glory on the high seas. The Queen Mary will be a great ship. May it be a bridge of good will between the nations!

* * *

The Pickwick Centenary

We celebrate the coming of Pickwick. He began as a jolly and kindly butt; he ended by becoming what Dostoevsky called the English Parsifal. The book began as a potboiler; it ended as a classic. The author was approached to write the libretto to a number of sketches by Seymour. Seymour saw only the first number; afterward Cruikshank illustrated with incomparable aptitude the writer's inventions. But the artist followed and did not lead. Dickens created a world of characters. His people are a mob, all of whom, however, are distinct. He creates them, but when they are launched into life they seem to live their own life. It is a world of his own into which Dickens admits us, but for most Englishmen it is a world which they love to enter. Dickens is always on the side of honest and kindly people and the others go to their own place. He never undertook to work reforms by his books but by being himself he did help to make human life more free from cruelty and injustice.

"May I be forgiven," said an old man of deep religious life, "but I know my Pickwick better than I know my Bible." When Faber was dying and had received the last sacraments, he lingered; he asked, indeed, that he might have the sacraments again, but when he knew that could not be, he said, "Then bring me Pickwick."

* * *

The New Air Force

There is an air of reserve about the figures for the air force, which Sir Philip Sassoon gave last week. There are three principles upon which he claims to work. There must be a fighting strength "adequate to deter aggression," a phrase which can only mean adequate to bomb the enemy while he bombs us. Adequate reserves and an efficient industry are the other two principles. There are to be 1,750 first-line machines but this is not an inclusive figure; in addition there are reserve, experimental and training machines. In the next three years a substantially larger number of machines will be delivered than during all the 17 years since the war. One plane will fly at 300 miles an hour. The total sum required for next year is £43,000,000. The total personnel required will be 25,000. Out of the 2,500 new pilots needed 1,700 have already been obtained. The air minister explained that the government still sought a western air pact. Labor opposed to his argument the plea for a pooled security, which it held preferable to national rearmament. But Sir Philip now has the way clear and he will move quickly.

EDWARD SHILLITO.

Town and Country Pastors Go to School

The second annual school and conference for town and country pastors is to be held at the University of Kentucky college of agriculture in Lexington, April 20-25. Courses will be conducted by about a dozen professors of the university, their work being supplemented by other professors and pastors. The school is being conducted under the auspices of the Kentucky rural church council and the college of agriculture.

Jewish Women Endorse Child Labor Amendment

More than 100 voting delegates to the New York conference of Jewish women unanimously voted to urge upon the legislature passage of the New York state child labor amendment.

Dr. Clements, Chicago Professor, Dies

Dr. Robert Clements, professor of pastoral theology in the Presbyterian Theological seminary, Chicago, since 1928, died at the home of his daughter in Oklahoma City April 1. He was 66 years of age. Dr. Clements was president of the Chicago church federation for several years.

Catholic Peace Organization in Annual Session at Washington

Present world interdependence and the necessity of establishing a world society is the theme for discussion at the annual conference of the Catholic association for international peace in session at Washington, D. C., this week. Parker T. Moon, John A. Ryan, Carlton J. H. Hays, Charles G. Fenwick and others discuss such themes as "The Ethical Basis of World Society," "Economics and the New World Order," "Nationalism and the New World Order" and "The Relation of Religion to a World Society."

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Note some of the titles: "Wearers of Sackcloth," "Fearing the Heights," "The Grasshopper Complex," "A Borrowed Religion," "Pilgrims of the Night," "The Tragedy of Disuse," "The School of Solitude," "The Acid Test," "The Religion of the Lowlands," "Facing Sodom," "The Mastery of Externals," "Truth Through Activity," "The Tragedy of the Second Chance."

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Business Booms Before Easter

Fashion Parade to Usher in Holiday—Father Divine Houses Followers—Social Conference, May 24

(Correspondence from New York)

NEW YORK, April 6.—Metropolitan communities are being keyed up for the great fashion parade which is New York city's Easter. The stores are impressively decorated, the newspapers are crowded with full-page advertisements, photographers are securing pictures of pre-Easter shoppers and are preparing to make their usual scoops of ermined matrons and debutantes strolling down Fifth avenue with their high-hatted escorts. The great annual pilgrimage to the churches and cathedrals is about to begin. "The best Easter since 1929," says a report from six national organizations that predicted the holy season would bring a $5,000,000,000 buying wave, "the greatest since the record-breaking season of 1929." Goods expected to lead the sales march were men's and women's apparel, furs and jewelry.

Meanwhile Manhattan churches are sponsoring holy week services at the Palace theater, and are preparing to hold a sunrise service at Columbia university. Brooklyn churches will assemble their people in Prospect park, and surrounding communities are taking advantage of recently completed parks—under WPA auspices—atop the Palisades and elsewhere, for their sunrise services. The great hope now is for good weather.

* * *

Jews Stress Zionism During Passover

The Jewish Passover, coinciding with Easter, is being observed with special emphasis on the plight of Jewish refugees. Rabbi Wise is leading the campaign for New York's quota of $3,500,000 to aid these fugitives from Germany in establishing themselves in Palestine. He believes that the fund, if raised, will assist 50,000 or 60,000 of his fellow Jews in migrating to the holy land this year, and that Palestine can be expected to absorb 2,000,000 during the next 25 years.

* * *

Father Divine Purchases "The Promised Land"

More than a half thousand acres of improved farmlands with barns, homes, furnishings and other modern conveniences are now being occupied by hundreds of faithful followers of Father Divine, Harlem's widely known Negro evangelist. Among his newest holdings Father Divine boasts a three-storied hotel and a historic landmark, the Hasbrouck farm. He is said to have paid the full price in cash and, as usual, no one has been able to discover the source of his amazing wealth. He is pleased to have his followers deify him and he points with pride to the material results with which such deification is rewarded.

Home life on these farms will be in keeping with the communal practices of Divine's Harlem "heavens." All marriage relationships are renounced as are all worldly possessions. A common dining room is the friendly meeting place of a glorious fellowship and the scene of many happy testimonies. The farms will yield the fruits of their common labors and will supply milk, butter, eggs and vegetables for the many Harlem heavens as well. The good father, moreover, with confidence in his growing power and influence and with pride in his great following, announces that these farms represent only the beginning of his mission of establishing the kingdom of heaven on earth.

* * *

Episcopal Church Enjoys 'Wave of Giving'

A recent report of the Federal council, revealing that church contributions since 1929 had been cut by 43 per cent, points out that the Episcopal church retained the highest per capita contributions for church extension work. An official release now amplifies this statement. Under the leadership of Bishop Cook an "unprecedented wave of interest and of giving" was stimulated, and indications are that the available missionary resources of the church will be advanced from $2,313,115—last year's total—to $2,700,000 for 1936.

* * *

Atlantic City to Entertain Social Conference

A joint conference of the National conference of social work and the Church conference of social work will be held in the Hotel Dennis in Atlantic city during the week beginning Sunday, May 24. An ambitious program has been announced with the following subjects and speakers: "Per-

The Syllogism of America Today

More and better business is imperatively demanded by the conditions of today. More factory goods and more farm goods MUST be produced and sold through quick turnover if America is to come through into the clear light of prosperity.

Two Reasons Why

(1) Bigger and better industry is urgently required as a fiscal base to carry the growing tax-load—since all taxes are ultimately paid out of PRODUCTION alone and not out of "money."

(2) Industrial expansion is needed to absorb unemployed labor, which will increase mass buying-power and cut down relief taxation.

Blocked by Prevailing Set-up

But industrial expansion is blockaded by the prevailing economic set-up, which forces productive capital to operate between the upper millstone of heavy taxation and the lower millstone of recurrently inflating ground rent. The mere, initial cost of ground alone defeats not only government projects of slum clearance but also private initiative in the erection of badly needed new housing throughout the country—thus keeping a great deal of labor out of work, depressing mass-power to buy goods, and narrowing the fiscal base. The housing illustration is but one of hundreds to the same effect.

Like It or Not

The only way out is to shift the main burden of taxation from PRODUCTIVE CAPITAL to ground values, urban and rural, improved and vacant.

Productive Capital the Goat

Productive Capital, then, is overloaded with taxation and compelled to pay billions for the rental or purchase of ground; while at the same time further tax burdens are proposed by Townsendites, Bonusites, and Share-the-wealthites. Moreover, to cap the climax, the Marxites mistakenly identify productive capital as the central villain of the economic tragedy, and advocate its total confiscation. More and more people are studying the logic of the American economic situation in—

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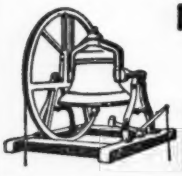

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sonnel Counseling in the Local Church," John W. Suter, jr., "The Churches in Action Against War," Walter Van Kirk; "The Present Situation (with regard to social security) in the United States," Miss Katherine Gardner; "The Opportunity of Negro Churches to Help Their People," William Lloyd Imes; "Are Cooperatives the Way Out?" E. R. Bowen. At an interfaith breakfast, to be held in connection with this conference, George B. Ford will discuss "Catholics and Interfaith Cooperation."

* * *

Union Seminary is Offered Large Conditional Gift

Union Theological seminary, which will celebrate its centenary May 16-19, has received a promise of a gift of $150,000 toward a retiring allowance for its faculty, contingent on its raising the balance of a total fund of $403,000 by June 3. The conditional gift, so far, is anonymous. Dr. Henry Sloane Coffin, who has completed a decade as president of the seminary, heads a committee seeking this amount as part of the centenary observance. Decreased income during the depression has made it necessary for the seminary to reconsider its arrangement for faculty retirement allowances, a ten per cent salary cut having previously been accepted by the teaching staff.

* * *

And So Forth

Rev. Roswell P. Barnes, minister of the University Heights Presbyterian church, has been elected an associate secretary of the Federal council's department of international justice and good will.

Dr. Karl Reiland, for 24 years the rector of St. George's church, announced his "irrevocable" decision to retire after October 1, in order to devote himself to study, to writing and to special preaching. He has long been considered one of the outstanding preachers of the Episcopal church, and his extensive social activities on the east side have been known throughout the city.

Dr. Robert Frederick Lau, from the staff of the Cathedral of St. John the Divine, sailed last week for Haiti to fill temporarily the office of dean of the cathedral of Port au Prince. The former dean of this historic church was Rev. Leopold Kroll who recently became the bishop of Liberia, West Africa.

EDWIN T. BUEHRER.

Catholics Hold Peace Conferences

Four students' peace conferences are being held this spring in cooperation with the Catholic association for international peace. The annual conference of the association is being held in Washington, D. C., this week. Plans are being considered for the organization of a Student federation of the Catholic association for peace.

Union Seminary Anniversary to Feature Music Festival

Union Theological seminary, which will celebrate its 100th anniversary in mid-May, will have as a leading feature of its program a choral festival to be given by its school of sacred music on May 16. Clarence Dickinson, director of the school, will conduct great choirs of 1000 adult singers and 600 children, all of whom are members of choirs led by alumni and present students of the school.

Floods Disrupt Churches' Work

Some New England Edifices Ruined; Others Turned into Refugee and Red Cross Stations

(Correspondence from New England)

BOSTON, March 31.—From an airplane the fertile Connecticut valley, between its picturesque little mountains, looked like a great lake, in some places ten miles wide. The unfenced expanse of fields was flooded. The "streets" of Deerfield, Sunderland and Hatfield showed only their two rows of colonial houses and stately elms rising out of the yellowed waters. From the last named, all but one man had fled. The lower portions of the busy cities of Holyoke, Springfield and Hartford were afloat. They lay in darkness, for heating and lighting plants were out of commission. Thousands were homeless. Now and then some dwelling crumbled into the flood and a floating tree like a battering ram pounded the wreckage to pieces. Similar were the scenes on the Merrimack and the great rivers of Maine.

And what of the churches? Some, even in Worcester, were waterlogged and furnaces rendered useless. Most of the churches in Hartford could hold no service on March 22. At Hooksett, N. H., the Merrimack cut a new channel in front of Catholic and Congregational houses of worship, wrecking them and the parsonages. "The people," writes Dr. Robert G. Armstrong of the Congregational-Christian conference, "are courageous and smiling. On that sad Sunday, the Protestants worshiped in a home, and the priest held mass in the open air." The churches of stricken Manchester at once offered to replace the Hooksett vestry. The special offerings in congregations, whose giving to the increased regular demands had seemed to have reached the limit, were amazing. The Connecticut council of churches concentrated on urging contributions to the Red Cross and pledged its full resources to the aid of all churches suffering from the disaster.

The pastor of the Asylum Hill church, Rev. David McKeith, at once offered its building as the receiving center for the Hartford district. The heroic service of Rev. John D. Kettelle, who opened the South Street church to refugees and attended to every detail with efficiency and courage, won him praise from the whole city of Manchester. Nation and states alone could fully meet an emergency which cost New England $250,000,000 and left 60,000 homeless. But the churches could add the gifts of love which touch the heart. What but Christian tenderness would think of gathering toys and dolls for the little homeless waifs, as they did in Connecticut? Colleges also, like the two at Amherst, put their equipment at the disposal of refugees.

* * *

Lessons from the Catastrophe

Once the pulpits would have thundered with explanations of the event as divine judgment. Now, all know that the causes of the flood were an unprecedented fall of snow on frozen soil, rapidly melted this month by warm rains. A typical sermon

was that of Rev. Rufus Ansley of Centerbrook, Conn., on "Personal Floods." "Prepare for the crises, that our 'houses may stand.' I am concerned primarily with spiritual emergencies, and the spiritual aspects of all emergencies." But, writes Dr. J. Q. Miller of the Connecticut council, "conversation reveals that the pastors also take occasion to point out the folly of destruction of the forests and the need of flood control." Dr. David N. Beach of the First church, Springfield, sees beyond the stages of immediate relief and of reconstruction, "the third stage—to do all that can be done to prevent another such far-reaching disaster." Secretary A. Y. Bliss, of the Massachusetts Congregational conference, exclaimed: "Some day they will say, 'Why, back in 1936, they didn't know how to control the rivers!'" Northern Vermont this time escaped damage because of engineering works built since the flood of 1927.

* * *

300th Anniversary Of Harvard

In the sixth year of the Bay colony, dread of an uneducated ministry led to the founding of Harvard college. For a celebration which began with commemoration of John Harvard's birthday last November, and will continue until Sept. 18, the university has sent invitations to its 65,000 living graduates, 362 universities and colleges in the United States and Canada and 280 in other countries, and to 115 learned societies in all lands. The most distinguished gathering of scholars ever held in America will meet Aug. 31 to Sept. 12, when 75 savants, including 14 Nobel prize winners, will discuss the fundamental problems of science and society rather than particular aspects of learning. Albert Einstein and Robert A. Millikan will be among the speakers. The Boston symphony orchestra will give two tercentenary concerts. A unique feature will be an exhibit of American furniture and decorative arts from the period of Harvard's first 200 years. President James B. Conant, on the birthday of Charles W. Eliot, March 20, made a stirring appeal for the preservation of such institutions. "This is admittedly a time of trouble and depression, but it is also a time of peril for the universities of the world. Look at what has happened in Germany, Russia and Italy! Liberty is the life-blood of those who are in quest of truth, and liberty has vanished. Contrast the spirit of suspicion of all teachers, manifested in Massachusetts today, with the spirit of our founders!"

* * *

New England Honors Her Leading Poet

Streets lined for blocks with parked automobiles, Harvard's new auditorium, seating 1,200, crowded to the doors, with hundreds standing and as many turned away—what does it mean? Never have the lectures, given for ten years by "The Charles Eliot Norton Professor of Poetry," drawn such throngs. Though born in California and named for the Confederate general, Robert Lee Frost is the tenth generation of a New England family. Amy Lowell used to say: "Frost is not of, he *is* New England!" Escaping, instead of graduating, from two colleges, Dartmouth and Harvard, spending ten years on an inherited New Hampshire farm until he could sell it and live in England on the proceeds for three years, he returned with 50 cents and an international reputation as a poet. Proving his power as a stimulating teacher, especially of the gifted few, he has received from Amherst a professorship suited to his genius, with no duties save that of residence near the campus for three months of the year, that he may give "education by presence."

Now the author of "North of Boston" seems to have come at last to his own in the poetical atmosphere of Cambridge. "There are probably more people in this audience who carry on important activities and maintain reputations than in any other audience anywhere." College boys also are there, eager to learn the secret of writing; and college girls sit on the edge of the long platform so closely that the lecturer can hardly reach his desk. He simply talks, the audience sympathetically helping him utter the next sentence. Ripples of laughter greet his quiet utterances and gestures. It is a tribute not only to the man but to the reviving interest in poetry. The great art, he thinks, is to make the poem so that it can not possibly be misread.

* * *

And So Forth

Great Barrington, Mass., has celebrated another type of anniversary, the 50th of the demonstration, in that town, of the power of the alternating current, which now delivers 95 per cent of the world's electric power. William Stanley persisted in his experiment, though such experts as Edison regarded "alternating currents as unnecessary and dangerous, something to be prohibited."

Tufts college is raising $100,000 for an endowed professorship of biblical literature in honor of the retiring dean of Crane Divinity school, Lee S. McCollester. He came to Tufts in 1912 to reorganize the divinity school, after 23 years in the pastorate of the Church of Our Father (Universalist) in Detroit, Mich.

During Lent, your correspondent was invited by a rector, who modestly wishes to be unnamed, to join him and another Episcopal clergyman in carrying on "conversations" on fundamental religious conceptions, like "Faith" and the "Kingdom of God," in the presence of his people. The interest indicated that he has discovered a new technique of Christian education which might well be imitated.

At the 41st anniversary of the Methodist ladies' aid union of the New England conference, Mrs. Charles Wesley Burns, wife of the resident bishop, spoke on "A Woman's World." Margaret Slattery's story of the young woman who said, after Miss Slattery had asked questions which revealed ignorance of denominational histories, "I can tell you why. We are trying to live in spite of denominations, and to get rid of them!"—was hearily applauded by these loyal Methodist women.

EDWARD TALLMADGE ROOT.

Liquor Advertising Leads During 1935

Advertising Age announces that during 1935 liquor advertising led all other classifications in those media which accept copy—more than food, clothing, automobiles, transportation. Many periodicals are reported to be condemning the character of liquor displays, some of which are a direct appeal to youth and women and to the use of liquor in the home. The Editor and Publisher is reported as sounding this warn-

It has no get-rich-quick-in-personality advice. A book to recommend.

WOMEN AFTER FORTY
Grace Loucks Elliott

"In middle life there are specific problems, sexual, psychological and religious, for women, married or unmarried. The solving of these problems can result in satisfactions for the latter half of life which include creative work, deepening friendships, widening sympathies and finally death itself as the fulfilment of life. Denying the implications of advancing years, we may end our lives in meaningless futility because at maturity we did not put away childish things. This is Mrs. Elliott's thesis and well does she tell us of the road to be traveled."—Adelia Dodge Starrett. $1.25

Now in press . . .

Solving Personal Problems

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Here is a counseling manual for the individual who needs help, and for the individual who, as parent, teacher, dean minister, or social worker, may be called on to lend help. $2.00

HENRY HOLT NEW YORK

ing: "After two years of legalized liquor, the industry manifests little will to abandon the practices that had brought it into wide disfavor long before the 18th amendment was ratified."

Edwin Lewis, Drew Professor, Plans Sabbatical Year

Edwin Lewis, professor of systematic theology and the philosophy of religion at Drew seminary, will be on sabbatical leave next year for study and rest. He will spend part of the year abroad. Ralph A. Felton, of the seminary, will be on leave of absence as visiting professor of rural sociology in Nanking theological seminary, in China.

Canadian Premier Talks on Return of Christ

A call to the people of Alberta, Can., to attend church on March 29 was issued by Premier Aberhart of Alberta on March 23. Dealing with Bible prophecies, his own religious beliefs, and certain misquotations concerning him in the press, the premier spoke on that date before the Prophetic Bible conference, his theme being, "Can Christ Come in 1936?" He declared that the press was in error in stating that he had predicted that Christ would return this year. He said that the Lord would not return before 1943. "Seven years before the coming of Christ the raptures shall take place. This will be when the Lord appears in the clouds. The raptures have not taken place yet." Premier Aberhart denied that there were any grounds for his being called a religious fanatic.

Radio Institute to be Held In Columbus, O.

The seventh annual institute for education by radio will be held at Ohio State university May 4-6. While earlier programs sought justification for radio education, this year's discussions mark a shifting of emphasis to the technique of educational broadcasting. Subjects for the sessions include technique of educational broadcasting, administrative planning, radio from the listener's point of view, etc. Interesting topics for special discussion include "Freedom of Speech on the Radio," "An Englishman Views American Broadcasting" and "Planning a State Radio Authority."

Dr. Corrigan Named Rector of Catholic University

Dr. Joseph M. Corrigan, rector of a Philadelphia seminary, has been named rector of the Catholic University of America in Washington to succeed Dr. James H. Ryan, now bishop of Omaha.

Kagawa Message Provides New Sermon Themes

After hearing Kagawa and reading literature concerning him and the cooperative movement, Rev. Ellsworth L. Woods, of Sac City (Ia.) Church of Christ, delivered two sermons, one on "The Life of Kagawa" and the other on "A New Economic Order." Mr. Woods reports that his church membership, of labor and farm people, welcomed the timely messages. The local newspaper gave them editorial mention.

Union Seminary Announces Summer Calendar

Union seminary's 16th annual conference for ministers will be held July 7-24, and its regular summer session from July 7 to August 14. The ministers' conference includes lectures, meetings, observation trips and various other forms of recreation.

A distinguished faculty consisting of ministers and educators has been assembled and many applications have already been received. The summer school offers courses in all the major fields of theological education and, in addition, various related courses in education which are being offered in Teachers college. The seminary, founded by Presbyterian laymen in 1836, is also preparing a four day centennial celebration beginning on May 16.

Catholic Women Promote Cleanup of Jefferson City Newsstands

A list of 34 objectionable magazines has been submitted to the prosecuting attorney of Jefferson City, Mo., by the Council of Catholic women of that city in an attempt to clean up the local newsstands. The council has been assured of the support of the prosecuting attorney and of the local press.

Canon Bell to Preach In England

Canon Bernard Iddings Bell of Providence, R. I., has sailed for England where he will preach in the evangelistic campaign of the Church union. He will be the preacher at the annual service for Americans in St. Margaret's, Westminster, on Memorial day. He will return to America Aug. 1.

Bishop Miller Plans to Retire This Year

Bishop George A. Miller, who was elected in 1924 as an episcopal co-worker with Bishop William F. Oldham in Latin America, has indicated his intention of asking for the retired relation at the Methodist general conference in May, which will be within a few weeks of his 68th birthday. Bishop Miller came to New York last autumn for medical treatment, but his health is now much improved.

Chicago to See Anti-War Play This Week

"The Biggest Show on Earth," an anti-war play written by a prominent Chicago business man under the pen-name William Whitfield, will open at the Jewish Peoples institute, 3500 Douglas Boul., Chicago, April 18 for a six-day run. The cast is composed of 80 amateurs. Lawrence Paquin, director of the Peoples theater, states that this production marks the peak of his directing career. The first act takes place in America, the second in France. The play deals with war, its causes and effects. A group of New York producers will see the play, with a view to taking it to Broadway if it meets their expectations.

Religious Editors Meet in Washington

Editors of American religious journals are meeting at Washington, D. C., this week, April 15, 16, in their annual editorial council. Edmund B. Chaffee, William P. King, Dan B. Brummitt, G. E. Shipler, James R. Joy and Willard E. Shelton will give papers from the editorial point of view, and addresses on general subjects will also be given by E. R. Bowen of the Cooperative league, Francis B. Sayre, assistant secretary of state, and others.

Three Religions, in Paris Conference, Fight "New Barbarity"

A joint manifestation by Catholics, Jews and Protestants against the evils of racial paganism and bolshevist atheism was held last month in Paris. It was organized by

By Edgar A. Goodspeed

The Curse in the Colophon

"Professor of Greek and writer of mystery stories! So Dr. Goodspeed, known throughout the world for his translation of the New Testament, turns out to be. No one who reads his first-rate mystery tale could be fooled as to one of Dr. Goodspeed's pastimes. As a matter of fact, he has devoured innumerable mystery tales. He knows the art and has used it magnificently in this book. But the plot is in a new field. It turns around old manuscripts and scholars who have spent their lives searching for and deciphering manuscripts.... A stirring tale!" *(The Churchman)* ($2.00)

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FIFTH AVENUE at 28th STREET, N. Y.

the Patriotic Union of French Israelites together with the League for the Rights of Veterans-Religious. Jean Guiraud, editor of La Croix, who presided, summed up the addresses in these words: "The attack has been made against all religions. The godless wish to replace divinity with matter, the generator of material interests. May the efforts of all believers be united to repel this new barbarity."

Rhode Island Catholics to Present Pageant During Tercentenary

A huge outdoor pageant depicting the part played by Catholics in the history of Rhode Island will be presented late in May by the Catholic school system of the Providence diocese as a contribution to the state's tercentenary program. About 1,000 persons from 70 institutions of learning will participate. The pageant opens with a scene depicting the arrival of Roger Williams and his purchase of land from the Indians. Several racial groups—Irish, Franco-Americans, Italians, Spanish—appear in the immigration phase of the pageant.

Rabbi Wise to Tour Country in Behalf of Roosevelt

Dr. Stephen S. Wise of New York will tour the United States in the fall in support of the reelection of Franklin D. Roosevelt. Explaining why he is taking the stump, he says that his social views are best represented by the President and that he could not help the cause of social progress better than by working for his reelection.

May to be Observed as Good-Will Month

With the purpose of stressing the fact that good will as a quality of life transcends all social, political, creedal and racial differences, many organizations are cooperating to promote universal observance of May as Good-will month. Among these organizations are the National Y.W.C.A., Camp Fire Girls, the National council for the prevention of war, the greater New York federation of churches, the Society of Friends, and many prominent church federations. Full information may be had by addressing David C. King, 11 W. 42nd St., New York.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Don't Gamble With Love

(Ann Sothern, Bruce Cabot) (Columbia) Hero and heroine run a luxuriously successful gambling house. Worry over child's environment separates them, until wife must return to save husband's casino from rivals' guns. So they nobly quit game and go to Europe on proceeds.

For A: Depends on taste. For Y, C: Unwholesome.

Garden Murder Case

(Edmund Lowe) (MGM) Stereotyped murder mystery but well-acted, suspenseful, adequately complex, not over violent, with pseudo-scientific hypnotism as novelty. Philo Vance, infallible as always, solves three seemingly accidental deaths as murders, and marries heroine.

For A: Fair. For Y: Good of kind. For C: No.

Love Before Breakfast

(C. Lombard, P. Foster) (Univ) Absurd title, plotless play of one situation endlessly prolonged. Glamorous, blasé heroine loves big-business hero but fights to conceal it. He loves her, ignores "fight" and, when film is long enough, marries her. Smartly done persiflage.

For A: Depends on taste. For Y: Doubtful. For C: No.

Prisoner of Shark Island

(Warner Baxter) (Fox) Notable portrayal of Dr. Mudd, rewarded for humanely setting Booth's leg by life imprisonment as Lincoln murderer. Unrelieved misery, suffering, bestial cruelty, gruesome surroundings. Final freedom by heroic service. Grim history, painful entertainment.

For A: Strong. For Y: Possibly. For C: No.

Thirteen Hours by Air

(F. McMurray, Joan Bennett) (Para) Breezy ace-pilot hero, brave and cocksure of it, flies dizzy load cross-continent—blonde heiress, deadly gunman, detectives, an impossible kid, etc. Fights, shootings, air perils, but he wins heiress. "Snappy comeback" dialogue.

For A: Depends on taste. For Y: Exciting. For C: No.

Too Many Parents

(Juvenile cast) (Para) Military-school story of boys from broken homes, notably acted, with strong human appeal. Marred only by Hollywood idea that children must be made incredibly wise, painfully smart or impossibly rude, to be amusing. Mostly worth while.

For A: Fairly good. For Y: Good. For C: Good.

Walking Dead

(Boris Karloff) (Warner) Fantastic pseudo-science, in bewildering laboratory, revives electrocuted man, who gruesomely inspires to suicide those who framed him. Just another horror picture to chill spines, but rather less gory and violent than usual.

For A: Depends on taste. For Y: No. For C: No.

Wife vs. Secretary

(Gable, Loy, Harlow) (MGM) Sex-triangle made censor-proof by hero's ardent affection for devoted wife incessantly displayed and his "interest" in super-valuable secretary kept convincingly decent. Still jealousy, and dramatic fallacy, nearly ruin all. Sure-fire box-office.

For A: Good of kind. For Y: Perhaps. For C: No.

Best Recent Films for Family:

Modern Times
Follow the Fleet
The Milky Way
Rose Marie
Her Master's Voice
Timothy's Quest

Films of Special Interest for Adults:

Passing of the Third Floor Back
The Country Doctor
These Three
Petrified Forest
Tale of Two Cities
Story of Louis Pasteur

BOOKS RECEIVED

Light of the Years, by Grace Noll Crowell. Harper & Brothers, $1.50.

Forty Years of Psychic Research, by Hamlin Garland. Macmillan, $3.00.

Report of the Company, by Dudley Vaill Talcott. Random House, $3.75.

Invincible Surmise, by Granville Paul Smith. Houghton Mifflin, $2.50.

Golden Peacock, by Gertrude Atherton. Houghton Mifflin, $2.50.

British Propaganda at Home and in the United States from 1914 to 1917, by J. Duane Squires. Harvard University Press, $1.00.

April Grasses, by Marion Cuthbert. Womans Press, 75 cents.

I've Never Been to Winkle, poems by Vilda Sauvage Owens. Henry Harrison, $1.50.

The Candle Burns, poems by Katharine Carasso. Harrison, $1.50.

Frail Fragment, poems by Jerry Clason. Harrison, $1.50.

Out of Iowa, a poem, by Van Meter Ames. Harrison, $2.00.

The World's Best Jokes, edited by Lewis Copeland. Blue Ribbon Books, $1.29.

The Prophets of Israel, by Edith Hamilton. Norton, $2.50.

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